



Hindu Festivals...

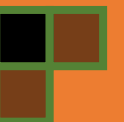
(Traditional)

भारतीय त्योहार
Aachaara Vichaara-3



**Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaajo Vijayate
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Hindu Festivals (Traditional)

भारतीय त्योहार

Aachaara Vichaara-3

(as per Madhva Sampradaya)

Introduction...

India, also known as Hindu Desa or Bharatha Desa is the land of God; religion, temples, sacred scripts, great sages; saints; philosophers; scientists, history, great rulers, traditions, festivals etc. incredibly rich in culture and heritage. Indian culture is unique culture. Since yore, several civilizations have come into being and later came to an end but, Hinduism is still flourishing. It is the oldest civilization on earth. Human excellence depends on the development of culture. Many small civilizations were formed but were confined to small regions. Only Indian civilization and culture has spread across the world and can be called as the first world culture. That's why people from across the world will be longing to visit India to study and learn the great Indian culture.

Indian culture is human culture the one that focuses on inculcating human values in a man. Culture of India refers to the way of life of the people of India. Indian culture often labelled as an amalgamation of several cultures spans across the Indian sub-continent and has been influenced by a history that is several millions of years old.

Every school of thought is a part and parcel of Indian culture. In the words of Max Muller (German Indologist) "If I am asked which nation had been advanced in the ancient world in respect of education and culture then I would say it was India"

Utsava' is Sanskrit word for Hindu festivals; it refers to religious practices, customs & traditions. Sanskrit word *Utsava* comes from the word "ut" meaning "elimination" and "sava" which means "worldly sorrows" or "grief". Other names for Festival are Thyohaar, Parvan (Parva means sacred day).

Utsava (Ut+Sava) is **Parva-dina** the observance of which as per the laid down norms eliminates worldly sorrow/grief and paves way for spiritual awakening and an opportunity to take a step forward in the direction of understanding the Supreme Reality.

Repetition of these events is only to remind mankind their significance as they have become navigators of the great Hindu culture and heritage called Hindu Dharma also known as Sanatana Dharma.

India is a country flooded with spirituality, culture, heritage, traditions. Ever since epic days it is reflected through various events and festivals of unique Hindu calendar with a sacred message always concealed behind them.

Festivals in India are of various types such as, social, religious and national festivals celebrated in different parts. Focus of this

study/document is confined to only traditional Hindu religious festivals which are again broadly classified as,

Lunar based – As per Lunar calendar based on Thithi like, Yugaadi, Vijaya Dasami, Ganesha Chaturthi etc. As per Lunar calendar there are 16 thithis (Lunar days) out of which 14 gets repeated twice in a cycle of 30 days starting from Prathipada (Paadyami) and ending with Chaturdasi. Other two thithis that occur once in a month are Pournami and AmaAvaasya.

Thus, there are 15 thithis in each fortnight one ending with Pournami called as Sukla Paksha (bright fortnight) and the other ending with AmaAvasya called Krishna Paksha (dark fortnight). Each thithi (lunar day) is associated with some or the other festival in Hindu religious calendar.

Solar based: As per Solar calendar based on transit of Sun like, Bhogi, Makara Sankranti, Uttarayana;

River based: Pushkara, Kumbha Mela, Maagha Mela,

Pouranic based: Sri Rama Navami, Sri Krishna JanmaAshtami;

Temple based: Brahmotsavam, Ratha Yaathra, Car festivals,

Pithru related: Mahalaya Paksha (related to fore-fathers)

Culture based: RaAkhi, Holi,

Regional based: Mysore Dasara, Bathukamma (Telangana), Onam, Vishu (Kerala); Pongal (Tamil Nadu) etc...

Season (Ruthu) based: Vasantha Panchami, SharanNavarathri,

Above list is not exhaustive – only indicative.

With more than 12 years of experience as a Hindu religious and spiritual Blogger, having published in social media hundreds of articles on various topics, felt the need to consolidate them for the benefit of devout/novice society useful as a ready reference.

With this background a sincere attempt (as per my yogyata) has been made through this book-let titled **"Hindu Festivals"** to bring out in detail the concept, significance, technicalities, customs & traditions of some of the major festivals with its anusandhana mentioned as per Madhva sampradaya. Links have been provided for couple of indexed topics which are already covered in detail and published/uploaded.

I am confident that, devout society would make best use of the information provided and also share with likeminded. Scholars! kindly excuse me for any mistakes in my presentation and provide necessary inputs for future correction/editing.

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Shri Venkatesha Stotram - श्रीवेङ्कटेश स्तोत्रम्

वेङ्कटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः ।
सङ्कर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १॥
जनार्दनः पद्मनाभो वेङ्कटाचलवासनः ।
सृष्टिकर्ता जगन्नाथो माधवो भक्तवत्सलः ॥ २॥
गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।
वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३॥
श्रीधरः पुण्डरीकाक्षः सर्वदेवस्तुतो हरिः ।
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रमानाथो महीभर्ता भूधरः पुरुषोत्तमः ।
चोळपुत्रप्रियः शान्तो ब्रह्मादीनां वरप्रदः ॥ ५॥
श्रीनिधिः सर्वभूतानां भयकृद्भयनाशनः ।
श्रीरामो रामभद्रश्च भवबन्धैकमोचकः ॥ ६॥
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 ಸರ್ವೈಶ್ವರ್ಯಪ್ರದಂ ನೃಣಾಂ ಸರ್ವಮಙ್ಗಲಕಾರಕಮ್ || ೧೩||
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|| ಶ್ರೀವೇಂಕಟೇಶಸ್ತೋತ್ರಮ್ ||

ವೇಂಕಟೇಶೋ ವಾಸುದೇವಃ ಪ್ರದ್ಯುಮ್ನೋಽಮಿತವಿಕ್ರಮಃ |
 ಸಂಕರ್ಷಣೋಽನಿರುದ್ಧಶ್ಚ ಶೇಷಾದ್ರಿಪತಿರೇವ ಚ || 1||
 ಜನಾರ್ದನಃ ಪದ್ಮನಾಭೋ ವೇಂಕಟಾಚಲವಾಸನಃ |
 ಸೃಷ್ಟಿಕರ್ತಾ ಜಗನ್ನಾಥೋ ಮಾಧವೋ ಭಕ್ತವತ್ಸಲಃ || 2||
 ಗೋವಿಂದೋ ಗೋಪತಿಃ ಕೃಷ್ಣಃ ಕೇಶವೋ ಗರುಡಧ್ವಜಃ |
 ವರಾಹೋ ವಾಮನಶ್ಚೈವ ನಾರಾಯಣ ಅಧೋಕ್ಷಜಃ || 3||
 ಶ್ರೀಧರಃ ಪುಂಡರೀಕಾಕ್ಷಃ ಸರ್ವದೇವಸ್ತುತೋ ಹರಿಃ |
 ಶ್ರೀನೃಸಿಂಹೋ ಮಹಾಸಿಂಹಃ ಸೂತ್ರಾಕಾರಃ ಪುರಾತನಃ || 4||
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ಅಚ್ಯುತಾನಂತಗೋವಿನ್ನೋ ವಿಷ್ಣುವೇಂಕಟನಾಯಕಃ || 7||
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 ಸರ್ವೈಶ್ವರ್ಯಪ್ರದಂ ನೃಣಾಂ ಸರ್ವಮಂಗಲಕಾರಕಮ್ || 13||
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 ಕಲ್ಯಾಣಾದ್ಭುತಗಾತ್ರಾಯ ಕಾಮಿತಾರ್ಥಪ್ರದಾಯಿನೇ |
 ಶ್ರೀಮದ್ವೇಂಕಟನಾಥಾಯ ಶ್ರೀನಿವಾಸಾಯ ತೇ ನಮಃ || 15||
 ವೇಂಕಟಾದ್ರಿಸಮಂ ಸ್ಥಾನಂ ಬ್ರಹ್ಮಾಂಡೇ ನಾಸ್ತಿ ಕಿಂಚನ |
 ವೇಂಕಟೇಶಸಮೋ ದೇವೋ ನ ಭೂತೋ ನ ಭವಿಷ್ಯತಿ || 16||
 || ಇತಿ ಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ಬ್ರಹ್ಮನಾರದಸಂವಾದೇ
 ಶ್ರೀವೇಂಕಟೇಶಸ್ತೋತ್ರಂ ಸಮ್ಪೂರ್ಣಮ್ ||

॥ శ్రీవేంకటేశస్తోత్రమ్ ॥

వేంకటేశో వాసుదేవః ప్రద్యుమ్నోఽమితవిక్రమః ।
సంకర్షణోఽనిరుద్ధశ్చ శేషాద్రిపతిరేవ చ ॥ ౧॥
జనార్దనః పద్మనాభో వేంకటాచలవాసనః ।
సృష్టికర్తా జగన్నాథో మాధవో భక్తవత్సలః ॥ ౨॥
గోవిందో గోపతిః కృష్ణః కేశవో గరుడధ్వజః ।
వరాహో వామనశ్చైవ నారాయణ అధోక్షజః ॥ ౩॥
శ్రీధరః పుణ్డరీకాక్షః సర్వదేవస్తుతో హరిః ।
శ్రీన్యసింహో మహాసింహః సూత్రాకారః పురాతనః ॥ ౪॥
రమానాథో మహీభర్తా భూధరః పురుషోత్తమః ।
చోళపుత్రప్రియః శాన్తో బ్రహ్మాదీనాం వరప్రదః ॥ ౫॥
శ్రీనిధిః సర్వభూతానాం భయకృద్భయనాశనః ।
శ్రీరామో రామభద్రశ్చ భవబంధైకమోచకః ॥ ౬॥
భూతావాసో గిరావాసః శ్రీనివాసః శ్రియఃపతిః ।
అచ్యుతానంతగోవిందో విష్ణుర్వేంకటనాయకః ॥ ౭॥
సర్వదేవైకశరణం సర్వదేవైకదైవతమ్ ।
సమస్తదేవకవచం సర్వదేవశిఖామణిః ॥ ౮॥
ఇతీదం కీర్తితం యస్య విష్ణోరమితతేజసః ।
త్రికాలే యః పఠేన్నిత్యం పాపం తస్య న విద్యతే ॥ ౯॥
రాజద్వారే పఠేద్ధోరే సజ్జామే రిపుసంకటే ।
భూతసర్పపిశాచాదిభయం నాస్తి కదాచన ॥ ౧౦॥
అపుత్రో లభతే పుత్రాన్ నిర్ధనో ధనవాన్ భవేత్ ।

రోగార్తో ముచ్యతే రోగాద్ బద్ధో ముచ్యేత బద్ధనాత్ || ౧౧||

యద్యదిష్టతమం లోకే తత్తత్ప్రాప్నోత్యసంశయః |

ఐశ్వర్యం రాజసమ్మానం భక్తిముక్తిఫలప్రదమ్ || ౧౨||

విష్ణోర్లోకైకసోపానం సర్వదుఃఖైకనాశనమ్ |

సర్వైశ్వర్యప్రదం నృణాం సర్వమङ्గలకారకమ్ || ౧౩||

మాయావీ పరమానందం త్యక్త్వా వైఙ్మణ్యముత్తమమ్ |

స్వామిపుష్కరిణీతీరే రమయా సహ మోదతే || ౧౪||

కల్యాణాద్భుతగాత్రాయ కామితార్థప్రదాయినే |

శ్రీమద్వేఙ్మటనాథాయ శ్రీనివాసాయ తే నమః || ౧౫||

వేఙ్మటాద్రిసమం స్థానం బ్రహ్మణ్ణే నాస్తి కిఞ్చన |

వేఙ్మటేశసమో దేవో న భూతో న భవిష్యతి || ౧౬||

|| ఇతి బ్రహ్మణ్ణపురాణే బ్రహ్మనారదసంవాదే

శ్రీవేఙ్మటేశస్తోత్రం సమ్పూర్ణమ్ ||

ve~NkaTesho vAsudevaH pradyumno.amitavikramaH |
sa~NkarShaNo.aniruddhashcha sheShAdripatireva cha || 1||

janArdanaH padmanAbho ve~NkaTachalavAsanaH |
sR^iShTikartA jagannAtho mAdhavo bhaktavatsalaH || 2||

govindo gopatiH kR^iShNaH keshavo garuDadhvajaH |
varAho vAmanashchaiva nArAyaNa adhokShajaH || 3||

shrIdharaH puNDarIkAkShaH sarvadevastuto hariH |
shrInR^isiMho mahAsiMhaH sUtrAkAraH purAtanaH || 4||

ramAnAtho mahIbharta bhUdharaH puruShottamaH |
choLaputrapriyaH shAnto brahmAdInAM varapradaH || 5||

shrInidhiH sarvabhUtAnAM bhayakR^idbhayanAshanaH |
shrIrAmo rAmabhadrashcha bhavabandhaikamochakaH || 6||

bhUtAvAso girAvAsaH shrInivAsaH shriyaHpatiH |
achyutAnantagovindo viShNurve~NkaTanAyakaH || 7||

sarvadevaikasharaNaM sarvadevaikadaivatam |
samastadevakavachaM sarvadevashikhAmaNiH || 8||
itIdaM kIrtitaM yasya viShNoramitatejasaH |
trikAle yaH paThennityaM pApaM tasya na vidyate || 9||

rAadvAre paThedghore sa~NgrAme ripusa~NkaTe |
bhUtasarpapishAchAdibhayaM nAsti kadAchana || 10||

aputro labhate putrAn nirdhano dhanavAn bhavet |
rogArto muchyate rogAd baddho muchyeta bandhanAt || 11||

yadyadiShTatamaM loke tattatprApnotyasaMshayaH |
aishvaryaM rAjasammAnaM bhaktimuktiphalapradam || 12||

viShNorlokaikasopAnaM sarvaduHkhaikanAshanam |
sarvaishvaryapradaM nR^INAM sarvama~NgalakArakam || 13||

mAyAvI paramAnandaM tyaktvA vai~NkuNThamuttamam |
svAmipuShkariNIItIre ramaya saha modate || 14||

kalyANAdbhutagAtrAya kAmitArthapradAyine |
shrImadve~NkaTanAthAya shrInivAsAya te namaH || 15||

ve~NkaTAdrisamaM sthAnaM brahmANDe nAsti ki~nchana |
ve~NkaTeshasamo devo na bhUto na bhaviShyati || 16||

|| iti brahmANDapurANe brahmanAradasaMvAde
shrIve~NkaTeshastotraM sampUrNam ||



Yugaadi (Ugaadi)

(Yugasya Aadi = Yugaadi = Samvatsaraadi)

YuGaAdi - what does it indicate?

Yuga means the period or era and Aadi means beginning.

Yugasya Aadi Yugaadi (Yuga + Aadi);

Yuga means the period or era and Aadi means the beginning.

YugaAdi means the day Yuga had commenced.

It marks the beginning of an Era/Yuga that specifically refers to the period in which we are living.

It also marks the beginning of new year as per Sakha calendar.

It is also the day Kalpa had commenced known as KalpaAdi.

YugaAdi is assumed as the day Lord Brahma had commenced the creation;

Yugasya Aadi = Yugaadi = Samvatsaraadi;

Yugaadi also refers to the beginning of a Hindu new year which is known as Samvatsaraadi.

Yugaadi is basically a Hindu festival signifying the time element of the Universe celebrated as a New Year Day coinciding with...

- Uttaraayana (first among the aayanaas)
- Vasantha Ruthu (first among the seasons)
- Chaitra Masam (the first among the lunar months),
- Sukla paksha (bright fortnight),
- Prathama Thithi (first lunar day)

that is referred to as ChaAndramaAna YugaAdi as per Lunar Calendar.

As per Chandramana a month is denoted by the star present on the full moon day.

For example, the month in which Moon is at or nearer to Chitta star, that month is reckoned as Chaithra maasam the first day of which is celebrated as Yugadi festival.

Yugaadi is a festival mainly celebrated in Southern part of India and Maharashtra.

In Andhra Pradesh and Karnataka, it is celebrated as Yugaadi while in Maharashtra and Goa it is called as Gudi Padwa.

In all the three states it is celebrated as per Chaandramaana;

In Tamil Nadu and Kerala, it is celebrated as per Sowramaana (Solar calendar) on the day Sun enters Mesha Raasi (Aries sign) in the zodiac called as Mesha Sankranthi coinciding with...

- Uttarayana first among the Ayanas;
- Vasantha Ruthu (spring season) first among the seasons,
- Sun in Mesha Raasi (Aries) first among the zodiac signs,
- Chaitra Masam first among the Lunar months,

that is referred to as Solar New Year or Souramana Ugaadi.

Chaithra Sukla Prathama (Paadyami) – ChaAndramana Yugaadi day is one of the four most auspicious days when one need not look into the Almanac (Panchaanga) to select an auspicious moment. It is called as Sade-Theen Muhurtha.

YuGaAdikrit-YuGaaVarto - what does it indicate?

Sri Vishnu Sahasranama Stothram (sloka # 33); eulogize Lord Vishnu as...

- YugaAdiKrute Namaha 🙏
- YugaAvartaAya Namaha 🙏

They are not only names of Lord Vishnu, rather His attributes;

YugaAdi-krit the one who creates Yugas....

By the term Aadi it should be understood to indicate/includes not only Yuga but also all other divisions of Time at Macro and Micro level starting from Kalpa, Manvanthara, Yuga, Samvatsara, Maasa, Dina etc...

Lord Vishnu is the creator and generator of Time elements/concepts which have come from Him.

He is **YugaPravartaka** the creator of Yugas/aeons (**yUgaAdiKrit**)

YugaAvarto the one who causes the repetition of Yugas; the one who revolves the Yugas/Aeons;

He causes repetition of Yugas again and again; and ensures that there is continuity. Cycle of Yugas etc. keeps moving because of Him (Lord Vishnu);

That's why He is also known as **AavartanaH** (Sri Vishnu Sahasranama Stothram sloka # 25) the one who moves/revolves/rotates the Wheel of Time.

He is also the one who whirls around the never-ending Samsara Chakra or the worldly existence and the dynamic force behind it which plays the endless drama of birth and death.

Lord Vishnu is KaAlapurusha the presiding Deity of the eternal time Kaalachakra. He is the creator, controller and regulator of the great Time including its intervals and also the one who causes the repetition of time elements like Yugas.

Lord Vishnu is Niyaamaka of the Universe; the divine law maker and the law giver.

He is the great ruler; ordainer; governing lord and the presiding deity of the eternal Time; Kaala Niyaamaka. He is Sarva Niyaamaka;

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc.

Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws. Lord Vishnu is the mighty administrator of the performance/working of the great TIME.

KaAla-Ganana (reckoning of time) happen according to the specific time set by the Kaala Niyaamaka Lord Vishnu;

Hindu sages describe time as cyclic and an endless process of creation, preservation and dissolution. Universe is cyclically created and destroyed.

Sacred texts (Puranas) have conceived the Time or Kaala as beginning-less or endless and there is no break in the continuity of the Universe in some form or the other.

Even at the end of Yuga/Manvanthara/Kalpa Lord Vishnu makes the beginning of another one; Even after the great Deluge (Pralaya) He saves it from distress and starts again the creation.

Lord Vishnu is not only the creator of Aeons but also the invisible and powerful dynamic force behind the constant flow of never-ending Time. He is the Supreme Power behind the ever-whirling wheel of Time (Kaalachakra) that goes on changing and repeating and continuity of change in the universe phenomena.

Yugaadi refers to KaAlachakra; Lord Vishnu is the one who has created KaalaChakra (YugaadiKrit);

Yugaadi marks the beginning of the most auspicious season **Vasantha Ruthu** (Spring Season) when generally we find trees start to blossom.

In Bhagawadgita, Vibhoothi Yoga Lord Sri Krishna says that He is Vasantha Ruthu among the seasons "Ruthunaam Kusumaakarah"

➤ Customs & Traditions of Yugaadi Festival

YugaAdi festival =

- Thailabhyangana +
- NuthanaVastradharana +
- PrapaDana +
- DharmaGhataDana +
- NimbaKusumaBhakshana +
- Panchanga Sravana

Prapadaanam

Donating drinking water during Chaithra maasam starting from Ugaadi day for 4 months (summer months) is sacred and meritorious.

**Prapeyam SarvaSamanya Bhoothebhya: prathipaditha
PradanathPitharasarve Thrupyanthucha Pithamaha
Anivaarya Mithodeyam Jalammaasa Chathustayam**

Conducting/sponsoring such activities gives immense pleasure and satisfaction to forefathers.

Udakakumbha daana (DharmaGhata Daana)

Udaka means water, Kumbha means pot. Giving Daana of water stored in a pot made up of Copper, Silver, or at least earthen pot (made up of mud) covered with a new cloth to a Vedic Brahmana during this period is sacred and highly meritorious.

**"Yesha DharmaGhato Dhattoh Brahma Vishnu Sivathmaka
Asya Pradhanathsakalam mamasanthu manoratha"**

Meaning: This water pot called Dharma Ghata signifying the trinal lords (Brahma, Vishnu and Siva) bring unto me fulfillment of all desires.

NiMbA KuSUmA BhAkShAnA (Significance)

Nimba means Neem and Kusuma means flower.

Tradition is that, on the day of YugaAdi people eat in the morning after taking bath and performing Pooja (Nityakarma).... a pickle (sauce) made with a combination of six ingredients that gives six different tastes (Shadruchi).
Ingredients are...

- neem flowers,
- raw mango,
- jaggery,
- new tamarind,
- dry/green chillies, and
- salt.

In some places sugar cane is used instead of jaggery and pepper instead of chillies.

It is popularly called as Ugadi Pachhadi in Telugu, Bevu-Bella in Kannada. It is a mixture of six different tastes viz.

- bitter (neem),
- sweet (Jaggery),
- sour (tamarind),
- salty (salt),
- hot/spicy (chillies/pepper), and
- tang (raw mango).

There is a health message involved in eating this sauce....

Neem is good for diabetes, skin diseases and acts as a blood purifier. It is also called as Sarva roga nivaarini.

Jaggery helps in increasing the hemoglobin content of blood that helps in iron deficiency,

Tamarind helps in removing excess of kapha, vata, and pitta,

Raw Mango works in throat related problems and enhances the appetite,

Salt gives energy,

Chillies removes kapha and vatha,

Pepper helps in cold and works in throat related problems.

The philosophy in eating this sauce with six tastes (Shadruchi) is to say that...

Life is not a bed of roses, rather a mixture of sadness, happiness, anger, fear, disgust, and surprise which has to be accepted together with equanimity.

It is believed that eating this pickle with six different tastes on this day one gets courage to face obstacles in life.

PaNChAaNga SrAvAnA (Significance)

Panchanga means...

the Almanac that contains astronomical/astrological details mainly related to Thithi, Vaara, Nakshatra, Yoga, Karana together called as Panchaanga (Pancha + Anga) the five limbs or five elements that helps in the identification of various auspicious or inauspicious moments in electional astrology.

Panchanga also indicates the forecasts for eclipses, weather, monsoon, transit of planets, implications to individuals based on their birth stars, zodiac signs, rasi phala and general trend with respect to economy, political scenario etc.

Panchanga (Almanac) involves lot of mathematical and geometrical calculations, understanding of astronomical phenomena such as movements of heavenly bodies the Sun, Moon and other planets.

Panchangas are published by various authors/agencies in various regional languages based on different philosophies prevailing according to their sampradaya viz. Surya Siddhantha; Drugganitha etc.

Traditionally people gather on Ugaadi day to listen to the learned the recitation of Panchanga (Panchanga Sravana) and general forecast for the forthcoming year.

In the present days of Television technology this type of gatherings have come down as people listen Panchanga Sravanam from a live telecast by various regional Television Channels.

Panchanga Sravanam (reading/listening to the Almanac) on Ugaadi day gives auspicious results.

ತಿಥೇಶ್ಚ ಶ್ರಿಯಮಾಪ್ನೋತಿ ವಾರಾದಾಯುಷ್ಯವರ್ಧನಂ |
ನಕ್ಷತ್ರಾದ್ವರತೇಪಾಪಂ ಯೋಗಾದ್ರೋಗನಿವಾರಣಂ |
ಕರಣಾತ್ಕಾರ್ಯಸಿದ್ಧಿಂ ಚ ಪಂಚಾಂಗ ಫಲಮುತ್ತಮಂ |

Thithescha sriyamapnothi varaadayushya vardhanam
Nakshathradharathe papam, yogadroganivaranam
Karanatkarya siddhisthu panchangaphalamutthamam
Kala Vithkarma Kruddhimaan Devathanugraham Labheth

Meaning: Knowledge of...

- Thithi gives wealth,
- Vara enhances the longevity,
- Nakshatra removes the sins,
- Yoga cures the diseases, and

- Karana gives success in deeds;

One who does the karma by knowing the above will have Divine blessings.

That is why every day during nithya karma one is required to do Sankalpa where in all the above five elements are recited.

Panchanga Sravana on the day of Ugadi is very auspicious. It gives the results (phala) equivalent of taking bath in the sacred river Ganges and blessings of Navagraha.

- Sun gives courage and glory,
- Moon gives status,
- Mars gives auspiciousness,
- Mercury gives intelligence,
- Jupiter gives knowledge,
- Venus gives comfort and happiness,
- Saturn removes sorrow and obstacles,
- Rahu gives popularity, and
- Kethu gives significance.

**Aadityaadi Navagrahaa subhakaraa Meshaadayo raasayo
Nakshatraani sayogascha thithayastaddevataastadganaah
Maasaabda ruthuvastheiva divasaah sandhyaasthatha raatrayaah
Sarvey staavarajangamaah pratidinam kurvantunoh mangalam;**

MESHA SANKRAMANA (SauramaAna YugaAdi)

- Mesha Sankramana (transit of Sun into Mesha Raasi);
- Souramaana Ugaadi;
- Tamil New Year Day - Vishu festival;

According to Sauramana when Sun transits into a zodiac sign that month is denoted with the name of that raasi/sign. For example, when Sun transits into Aries (Mesha Raasi) it is known as Mesha Maasa.

All Sun transits (Surya Sankramana) are Parvakaala. Among the Sun transits known as Surya Sankramana, certain transits are given special significance. For example,

- Mesha Sankramana – Beginning of Solar New Year;
- Karkataka Sankramana – Beginning of Dakshinaayana;
- Kanya Sankramana – Pithru Paksha;
- Dhanus Sankramana – Beginning of Dhanurmasa;
- Makara Sankramana – Beginning of Uttaraayana;

Mesha Sankramana (Transit of Sun into Mesha Raasi) and Thula Sankramana (transit of Sun into Thula Raasi) are called VISHUVAT Punyakaala;

Focus of VISHU which is embedded in the term VISHNU is the All Pervading Primordial Supreme God VISHNU who is Yugaadi-krit Yugaavarto...

- Yugaadi-krit (one who creates Yugas);
- Yugaavarto (one who causes the repetition of Yugas);

In Tamil Nadu and Kerala, it is celebrated as per Sowramaana (Solar calendar) on the day Sun enters Mesha Raasi (Aries sign) in the zodiac called as Mesha Sankranthi coinciding with...

- Uttarayana first among the Aayanas;
- Vasantha Ruthu (spring season) first among the seasons,
- Sun in Mesha Raasi (Aries) first among the zodiac signs,
- Chaitra Maasam first among the Lunar months,

Whether it is Chaandramaana or Sauramaana, name of the year will be the same.

SrI RaMA NaVaMi

Uttaraayana + Vasantha Ruthu + Chaithra maasa + Sukla paksha + Navami thithi is reckoned as 🙏 Sri RaaMa Navami 🙏

the day Lord Sri Rama was born as the eldest son of King Dasaratha and his prime queen Kausalya Devi at Ayodhya on the banks of the holy river Sarayu.

According to astrological estimates Lord Sri Rama was born in the constellation of PUNARVASU nakshathra.

Ayodhya the place where Lord Sri Rama was born and from where He ruled this world for more than 13000 years is held in high esteem as one of the seven most sacred places known as Saptha Puri.

Sri Raama Avathaara was seventh among the Dasavatharas of Lord Maha Vishnu that took place in the 24th Tretha Yuga of the current Vaivasvatha Manvanthara.

Lord Sri Rama was born in Surya Vamsa - Ikshvaku dynasty - Moola Purusha of which was Vaivaswatha Manu (son of Sun God Vivaswatha);

Lineage of Sri Rama was...

Vaivaswatha Manu - Ikshavaku - Kakutstha - Raghu - Aja - Dasaratha - Sri Rama;

Sri Rama Navami is celebrated across the country as the birth day of Lord Sri Rama with the nine-day festival called Sri Rama Navarathri coming to an end on this day.

Famous temple town of Bhadrachalam in Telangana State will be flooded with devotees to witness the famous Seeta Rama Kalyana that is held every year on this auspicious day of Sri Rama Navami.

How to reckon Sri Rama Navami?

"UdayeHa-aAshtamiyuktaam naVameEm parivarjayet"

For SreeRama Navami aacharana there should not be Ashtami samparka to Navami thithi at Suryodaya; if it is there (Ashtami Viddha Navami) it should be abandoned.

"Udayecha-NavameeGraAhya tatra Sri RaAmaMarchayet" -

the day Navami thithi is prevailing at Sunrise that day should accepted for worshipping Lord Sri RaAma.

"ChaitraMaAse Site Pakshe Navamyam RaAmaMarchayet"-
Jayaayuktaa na kartavyaa PoornaViddha Prasasyate"

During Chaitra Maasa Sukla Paksha Lord Sri RaAma to be worshipped on the day of Navami as said above even if there is samparka of Dasami (Poorna thithi) which is to be preferred.

ರಾಮಾಘ್ಯ ಮಂತ್ರ

ಕೌಸಲ್ಯಾ ಗರ್ಭ ಸಂಭೂತ ಸದಾ ಸೌಮಿತ್ರಿ ವತ್ಸಲ
ಜಾನಕೀ ಸಹಿತೋ ರಾಮ ಗೃಹಾಣಾಘ್ಯಂ ನಮೋಸ್ತುತೇ
ಕೌಸಲ್ಯಾ ನಂದನೋ ವೀರ ರಾವಣಾಸುರಮರ್ದನ
ಸೀತಾಪತೇ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣಾಘ್ಯಂ ನಮೋಸ್ತುತೇ

ರಾಮಾರ್ಘ್ಯಮಂತ್ರ

ಕೌಸಲ್ಯಾಗರ್ಭಸಂಭೂತ ಸದಾ ಸೌಮಿತ್ರಿವತ್ಸಲ ।
ಜಾನಕೀಸಹಿತೋ ರಾಮ ಗೃಹಾಣಾರ್ಘ್ಯ ನಮೋಸ್ತುತೇ ।
ಕೌಸಲ್ಯಾನಂದನೋ ವೀರ ರಾವಣಾಸುರಮರ್ದನ ।
ಸೀತಾಪತೇ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣಾರ್ಘ್ಯ ನಮೋಸ್ತುತೇ ।

ರಾಮಾರ್ಘ್ಯ ಮಂತ್ರಂ

ಕೌಸಲ್ಯಾ ಗರ್ಭ ಸಂಭೂತ ಸದಾ ಸೌಮಿತ್ರಿ ವತ್ಸಲ
ಜಾನಕೀ ಸಹಿತೋ ರಾಮ ಗೃಹಾಣಾರ್ಘ್ಯಮ್ ನಮೋಸ್ತುತೇ
ಕೌಸಲ್ಯಾ ನಂದನೋ ವೀರ ರಾವಣಾಸುರಮರ್ದನ
ಸೀತಾಪತೇ ನಮಸ್ತುಭ್ಯಮ್ ಗೃಹಾಣಾರ್ಘ್ಯಮ್ ನಮೋಸ್ತುತೇ

rAmarghya maMtra

kausalyA garbha saMbhUta sadaa saumitri vatsala |
jAnakI sahito rAma gRuhaNArghyaM namOstute ||
kausalyA naMdanO veera rAvaNAsuramardana |
sItapatE namastubhyaM gRuhaNArghyaM namOstute ||

ಏಕಶ್ಲೋಕೀ ರಾಮಾಯಣಂ

ಆದೌ ದಶರಥ ರಾಜ ಗರ್ಭ ಜನನಂ ಬಾಲ್ಯೋಚಿತಕ್ರೀಡನಂ
ಮೌಂಜೀ ಬಂಧನ ವೇದ ಶಾಸ್ತ್ರ ಪಠನಂ ಗಾಥೇಯ ಶಿಷ್ಯೂಷಣಂ
ದಿವ್ಯಾಸ್ತ್ರ ಗ್ರಹಣಂ ಸುಬಾಹು ಮರಣಂ ಸ್ತ್ರೀ ಶಾಪ ನಿರ್ಮೋಚನಂ
ಶಂಭೂಕಾರ್ಮುಕ ಭಂಜನಂ ಜನಕಜಕ್ಕಲ್ಯಾಣ ಮಾಹೋತ್ಸವಂ
ಮಾರ್ಗೇ ಭಾರ್ಗವರಾಮ ಗರ್ವ ಹರಣಂ ಮಾತಾ ಪಿತುಶ್ಚೋಷಣಂ
ಕೈಕೇಯೀ ಕೃತ ದಂಡಕಾರಣ್ಯ ಗಮನಂ ಹತ್ವಾಮೃಗಂ ಕಾಂಚನಂ
ವೈದೇಹೀ ಹರಣಂ ಜಟಾಯು ಮರಣಂ ಶುಗ್ರೀವ ಸಂಭಾಷಣಂ
ವಾಲೀ ನಿಗ್ರಹಣಂ ಸಮುದ್ರ ತರಣಂ ಲಂಕಾ ಪುರೀ ದಹನಂ
ಪಶ್ಚಾದ್ರಾವಣ ಕುಂಭಕರ್ಣ ವಧನಂ ಏತಥ್ಯ ರಾಮಾಯಣಂ
ಆದೌ ರಾಮ ತಪೋವನಾದಿ ಗಮನಂ ಹತ್ವಾಮೃಗಂ ಕಾಂಚನಂ
ವೈದೇಹೀ ಹರಣಂ ಜಟಾಯು ಮರಣಂ ಸುಗ್ರೀವ ಸಂಭಾಷಣಂ
ವಾಲೀನಿಗ್ರಹಣಂ ಸಮುದ್ರತರಣಂ ಲಂಕಾಪುರಿ ದಹನಂ
ಪಶ್ಚಾದ್ರಾವಣ ಕುಂಭಕರ್ಣ ನಿಧನಂ ಹೈತದ್ಧೀ ರಾಮಾಯಣಂ

ఏకశ్లోకీ రామాయణం

ఆదౌ దశరథ రాజ గర్భ జననం బాల్యోచితక్రీడనం
మౌంజీ బంధన వేద శాస్త్ర పఠనం గాఢేయ శిష్యాషణం
దివ్యాస్త్ర గ్రహణం సుబాహు మరణం స్త్రీ శాప నిర్మోచనం
శంభూకార్ముక భంజనం జనకజక్కుల్యాణ మాహోత్సవం
మార్గే భార్గవరామ గర్వ హరణం మాతా పితృశ్శోషణం
కైకేయీ కృత దండకారణ్య గమనం హత్వామృగం కాంచనం
వైదేహీ హరణం జటాయు మరణం శుగ్రీవ సంభాషణం
వాలీ నిగ్రహణం సముద్ర తరణం లంకా పురీ దహనం
పశ్చాద్ధ్రావణ కుంభకర్ణ వధనం ఏతథ్య రామాయణం
ఆదౌ రామ తపోవనాది గమనం హత్వామృగం కాంచనం
వైదేహీ హరణం జటాయుమరణం శుగ్రీవ సంభాషణం
వాలీనిగ్రహణం సముద్రతరణం లంకాపురీ దహనం
పశ్చాద్ధ్రావణ కుంభకర్ణ నిధనం హ్యేతద్ధి రామాయణం

Ekasloki RaAmaAyanam

Aadow raama thapovanaadhi gamanam
Hathvaa mr(u)gam kaanchanam
Vaidaehee haranam jataayu maranam
Sugreeva sambhaashanam vaalee nigrahanam
Samudratharanam lankaapuri dahanam
Paschaath raavana kumbhakarna nidhanam
Thvaethaddhi raamaayanam

While the epic Ramayana contains several thousands of slokas (“Charitam Raghunathasya Sathakoti Pravistharam”) it is not possible to remember and recite all of them.

By chanting RAAMA Naama with all sincerity and devotion one gets the effect of chanting all the slokas of Ramayana.

‘RaAmo VigraHavAan DharMah’ 🙏

RaAma is dharma and his very nature is dharma and his incarnation is for the purpose of dharma.

RaAma is an embodiment of dharma and protector of dharma. He is the foremost and greatest among the knower of dharma.

RaAma is an epitome; a personification; a manifestation of Dharma. RAama is the very embodiment of righteousness.

RaAma is an essence of all Vedas, Shastras, Ithihasas and Puranas etc...

Sage Vasishtha meditated on RaAma naama for quite a long time that gave him prerana to suggest King Dasaratha to identify the Bhagavantha born as a child to Dasaratha (Kousalya nandana) with the manthra (RaAma) that he had chanted.

RaAma is not just a name.

It is a Manthra,

the only Manthra that is called Tharaka Mantra.

Tharaka Mantra means the one that helps us to cross the ocean of Samsara and free us from the bondage of cycle of birth and death.

**RaAmo Viraamo Virajo Maargo Neyo Nayo-anayaH
Veerah Shaktimataam Shreshtah Dharmo Dharmaviduttamah
(Sloka # 43 of Vishnu Sahasranama Stothram)**

Raama is the one who keeps the entire living beings happy; the one in whose memory Yogis always revel (take pleasure) in the delight of Supreme Brahma.

RaAMA is the one who is omniscient and full of bliss. He is the final place of rest for all the deserving souls.

RaAma is the one before whom, all else becomes pale and insignificant. He is the one who has no desires for enjoyment or any luxuries.

RaAma is the Lord who creates the path to the devotees to reach the zones of liberation and immortality. Raama is the one who wishes to do anything for his devotees. He conducts; monitors and leads everybody in this world.

Lord Sri Krishna says in Bhagawadgita (Vibhuuti Yoga) that He is RaAma among the warriors. "raAmah shastrabhritaamaham"

He is the one who cannot be felled by anybody. He is valiant and is the one who strikes terror in the hearts of evil doers.

He is the greatest, the supreme most and the invincible.

RaAma is the foremost among the celestial and is the most valiant among the brave.

Aapadaampahartaaram daataaram sarvasampadaam |
Lokaabhiraamam Shreeraamam bhuyo bhuyo namaamyaham ||

The one who is destroyer of all dangers; the one who is the bestower of all sorts of wealth| I again and again salute that
RaAma who is cynosure of eyes of all people||

Above all He (Sri Rama) is 'HARI SARVOTTAMA' 🙏

Lord Shiva (Hara Vaishnavottama); has eulogized the glory, significance and merits of Raama Naama by preaching the same to his consort Goddess Parvathi Devi.

**Sree Raama Raama Ramethi Rame Raame Manorame
Sahasranama TatThulyam Raama Nama Varanane;**
(Phala Stuthi of Sri Vishnu Sahasranama Stothram)

It is only the RaAma naama which is given significance as equivalent to chanting of thousand names of Vishnu.

Effect of chanting RaAma naama gets multiplied in geometrical progression. Lord Shiva (Rudra) always keeps meditating on this Tharaka Manthra 'RaAmA'

➤ **RaAma - Maryada Purushottama**

Lord Sri Rama was an embodiment and personification of all virtues, role model as a son, as a husband, as a brother, as an able administrator, as a friend, as a King, as a human being and also as a role model for the Deities.

Incantation of RaAma Nama will free one from addictions and make one clean and get adored by others.

RaAma Nama gives one detachment and stability and never throws one off the balance at critical moments.

The name RaAMA will make one free from Raaga (attachment) and also Roga (disease).

Rama naama smarana - A tool for Man's liberation;

RAama naama has the triple power of destroying sins, conferring peace, and dispelling ignorance.

"ramante sarve janaaH guNaiH asmin iti raamaH" - 'in whom all the people take delight for his virtuousness, He is RaAma.'

Sri RaAma is the best example of perfect character and human conduct inspiring human beings for countless succeeding ages.

Yathra Yathra Raghunatha Keerthanam
Tathra Tathra Kruthamasthakanjalim
Bhashpavari Paripoorna Lochanam
Maruthim namatha Rakshasanthakam

Above prayer sloka of Hanuman says that wherever RaAMA naama is sung, where Lord Sri RaAma is worshipped, where Lord Sri RaAma's Gunastavana is made, there, he (Lord Hanuman) is present though not visible, with his eyes full of tears and with his hands folded in prayer to His Lord Sri RAama.

Lord Hanuman hailed as the personification of selfless service to Lord Sri RaAma and undoubtedly the greatest devotee of Lord Sri Raama continuously chanted this Tharaka mantra (RaAMA) that helped him to accomplish several extraordinary feats during the epic Ramayana;

By chanting RaAmA Naama, notorious bandit (Ratnakara) got liberated from his sins who went on to author the epic Ramayana called Valmiki RaAmAayana;

Rama naama smarana - A tool for Man's liberation...Make it habit to write/chant daily Sri RaAma Naama...

"SriiRaAmo RaAmabHadrashHcha BhavabHandaikaMochakaH"

Lord Sri RaAma is the one and the only one who relieves/releases us from the cycle of birth & death (Life/Sansaara);

In Sri Venkatesha Stotra (Brahmand Purana) Lord Venkateswara who is none other than Lord Vishnu, is eulogized as "SriiRaAmo RaAmabHadrashHcha BhavabHandaikaMochakaH"

He is **RaAmaBhadra** 🙏

worshiping such Supreme God is always auspicious, meritorious and one is always safeguarded (Bhadra); the one who is consort of Goddess Seeta DEvi - SriRaAma;

In Dwadasa Stotra, Sri MadhvacharyaRu eulogizes Lord Sri RaAma as... "rAghava rAghava rAxasa shatro mArutivallabha jAnakikA.nta"

Even though the epic of Lord Sri Rama occurred millions of years ago, the impact of it has so deeply penetrated into the roots of Hinduism that even today and for ever Lord Sri Rama is considered as a role model and an embodiment of all virtues inspiring human beings for countless succeeding ages.

Sri Madhvacharya, the distinguished saint, philosopher, founder and exponent of Dvaita/Tattvavaada philosophy, the third incarnation (Hanuma – Bheema – Madhva) of Lord Vaayu the Mukhya Praana and his line of descendants are all great followers and devotees of Lord Sri RaAma. They have achieved incredible success in their spiritual pursuits with the upaasana (worship) of Moola RaAMA and are standing as role models to the spiritual world.

Ramayana is not merely an epic alone, rather it is a culmination of philosophy, history, tradition, religion, spirituality and dharma;

RaAmaAyana (RaAma + Aayana); RaAma = Lord Vishnu; Aayana means journey; RaAmaAyana means the journey of Lord Vishnu as Sri RaAma on this earth;

Sri hAnuMa jAyantHi

🙏HanuMa - the VaAyu JeEvottama🙏

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Chaithra Sukla Pournami (full moon day) in the lunar month Chaithra maasa is purported to be the day Lord Hanuman was born celebrated as Hanuma Jayanthi.

According to regional beliefs, customs and traditions, regional calendars it is celebrated on different lunar dates.

In some parts it is celebrated on the 10th lunar day of the dark fortnight in the lunar month of Vaisakha maasa (Vaisakha Bahula Dasami); while in some other parts of the country it is celebrated on 13th lunar day of the bright fortnight in the lunar month Margasira maasa (Margasira Sukla Trayodasi) which is also known as Sri Hanumad-Vratha;

Whatever may be the dates of celebration, worship of Lord Hanuman is prevailing in Hindu religion since Ramayana days and Lord Hanuman is one of the best known and most widely worshiped Deity of Hindu Dharma. All walks of people worship him regardless of affiliations.

Lord Hanuman the personification of true and resolute devotion to Lord Sri Rama is known for his righteousness, courage, strength, valor and discriminative intelligence.

What does the term HANUMA indicate?

In a Vedic sense HANU indicates GyaAna/Buddhi/Mati and HANUMA means the one who is....

BUDDHIMAAN - MATIMAAN - GYAANASHEELA;

POORNA PRAGNYA the one who is equipped with thorough and comprehensive knowledge;

DASAPRAMATI the one having full of/provider of infinite knowledge;

HANUMA IS > **Buddhi-MataAm VarisHttha** the one who is foremost among the intelligentsia;

**buddhau cha nAnyo hanumatsamAnaH
pumAn kadAchit kva cha kashchanaiva ||**

(Mahabharata Tatparya Nirnaya)

There is no other person equal to Hanuman in knowledge/intelligence, renunciation, devotion to Lord SriHari, fortitude, steadiness, vitality, strength, zeal and intelligence at any time or in any place.

there is no one who is as knowledgeable as Hanuman;

someone besides Lord Hanuman cannot be found in Buddhi/intelligence/knowledge;

WHO IS HANUMAN?

मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठ ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शरणं प्रपद्ये ।

Mano-Javam Maaruta-Tulya-Vegam
Jite[a-I]ndriyam Buddhi-Mataam Varishttha |
Vaata-Atmajam Vaanara-Yuutha-Mukhyam
Shriiraama-Duutam Sarannam Prapadye |

Meaning....

Lord Hanuman the one,

> Who is as swift as the mind and as fast as the Wind God (VaAyu);

> He is the one who has conquered the senses;

a master of Senses who keeps them always under his control;
foremost among the intelligentsia, honoured for his learning,
intelligence and wisdom; who is,

> the son (Pavana Puthra) and incarnation of the Wind God
(VaAyu);

> the chief of the army of Vanaras (Monkeys);

> the messenger (emissary) of Lord Sri Rama;

I surrender to such mighty God Hanuman 🙏

j~nAne virAge haribhaktibhAve dhR^itisthitiprANabaleShi yoge!
buddhau cha nAnyo hanumatsamAnaH pumAn.h kadAchit.h
kvachakashcha naiva !!

There is no other person equal to Hanuman in knowledge,
renunciation, devotion to Lord Sri Hari, fortitude, steadiness,
vitality, strength, zeal and intelligence at any time or in any
place.

अतिलक्षणसंपन्नं माधुर्यगुणभूषितम् ।।

बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम् ।

atilakShaNasaMpannaM maadhuryaguNabhUUShitam ।।
buddhyaa hyaShTaaN^gayaa yuktaM tvamevaarhasi bhaShitum।

Above sloka from epic Ramayana in the episode of Lord
Hanuman meeting Seeta Devi; wherein Seeta Devi after
listening to Lord Hanuman eulogizes him for his intellectual
attributes; saying that,

“He (Hanuman) alone can utter these words
(qualities/glory/sovereignty of Lord Sri Rama); who is endowed
with exceedingly good attributes, embellished with a grace of

style and filled with intelligence, consisting of eight excellences;

What are those eight intellectual excellences?

Subhashita says....

शुश्रूषा श्रवणं चैव ग्रहणं धारणां तथा ।

ऊहापोहोऽर्थ विज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

shushruShaa shravaNaM chaiva |ghruhaNaM dhaaraNaM tathaa |
uuhoapehoarthavijJnaanaM | tattvajJNaanaM cha dhiiguNaaH ||

are the eight essential characteristic features of intellectual excellence which Lord Hanuman possess; they are...

- **SUSRUSHA** – Obedience, desirous/keenness of hearing, attentive,
- **SRAVANAM** – Audibleness, attentive listening; anxiety of hearing;
- **GRAHANAM** – Grasping/absorbing; acquiring, understanding, comprehension;
- **DHARANAM** – Concentration, Retention;
- **UUHAM** – Comprehend, inference, deliberation; tarka/vitarka
- **APOHA** – Refuting, rejecting, arguing, denying, reasoning power, removal of doubt,
- **ARTHAVIJNAANAM** – Comprehension of meaning
- **TATTVAJNAANAM** – Thorough knowledge/insight of Truth (Yatharthha Jnaana); understanding/grasping the essence of ultimate truth;

Lord Hanuman is foremost among the intellegentsia;

He knows that Lord Sri Rama is none other than the Supreme God Sri Hari SarVottama;

Hanuman the VaAyu JeEvotTama 🙏🙏🙏

ವಾಯುಭೀಮೋ ಭೀಮನಾದೋ ಮಹೌಜಾಃ ಸರ್ವೇಷಾಂ ಚ ಪ್ರಾಣಿನಾಂ ಪ್ರಾಣಭೂತಃ
ಅನಾವೃತ್ತಿರ್ದೇಹಿನಾಂ ದೇಹಪಾತೇ ತಸ್ಮಾದ್ವಾಯುದೇವದೇವೋ ವಿಶಿಷ್ಟಃ

vAyurbhImo bhImanAdo mahaujAH sarveshhAM cha prANinAM
prANabhUtaH |
anAvR^ittirdehinAM dehapAte tasmAd vAyurdevadevo
vishishhTaH ||

Above sloka establishing Vaayu Jeevottamatva is from three
sacred texts viz.

Maha-Bharata (Shanti Parva);

Mahabharata Tatparya Nirnaya (2.161) and

Khila Vaayu Stuthi;

Vayudevaru is mighty, terrible, and very powerful (mAhaUjA).

He makes terrible (BheEmanAdo) sound (to frighten enemies);

He is the giver of life (praAna) to all sentient beings,

when the body of these embodied beings falls (on
death/dEhapAta),

he does not return to it (anAvrutti);

VaAyu is Mukhya PraAna the vital air for life (PraAna);

Because of whom we all are breathing.

When all the TathvaAbhimaani devataas in our body leaves still
a person is able to survive.

But when VaAyu devaru leaves the body we cannot survive.

The mere existence of all JeEvas is dependent on VaAyu
devaru.

VaAyu is superior to all other Devatas and regarded as the highest of the gods (distinguished); VaAyu is JeEvottama;

prANAt-vAyurajAyata (Purusha-Sukta) - from the breath (PraAna) of AadiPurusha (Lord Vishnu) VaAyu (MukhyaPrana) is born;

In Sookshma Srushti >"Sankarshanaath Jayaayaam Suutranaamaka Vaayu Jatah:" [Vaayu (Suutranaamaka) is born out of Lord Sankarshana & Jaya Devi;]

Lord Vishnu is eulogized as "VAAYU VAAHANA"
(Sri Vishnu Sahasranama stothram - sloka # 36)

the one who has VaAyu as his carrier; the one who gets the things done through VaAyu; making him to move as per His directions.

VaAyu is the chief of air gods Mukhya PraAna. VaAyu means the air, the vital air for life (PraAna);

Lord Vishnu is the one who makes the vital air move. He is the life giver and the vital air that gives/sustains life.

Lord Vishnu is the PraAna (Life) to everyone including Devathas.

nārāyaṇāt prāṇo jāyate (PraAna has emanated from the Primordial Supreme God SriManNarayana);

He (Lord Vishnu) is the one who is there in all beings controlling their breath through VaAyu (Mukhya PraAna).

Assimilation of PraAna-Tattva of VaAyu devaru is very important in understanding Vaayu Jeevottamatva.

ashvamedhaH kratushreshhTho jyotiHshreshhTho divAkaraH|
brAhmaNo dvipadAM shreshhTho devashreshhThastu mArutaH;

(MahaBharata Tatparya Nirnaya 2.159)

- Asvamedha is the highest of sacrifices;
- Sun is the highest of the luminaries;
- Brahmana is the highest of the bipeds (men); and
- Maruthi (VaAyu) alone is the highest of the Gods.

balamindrasya girisho girishasya balaM marut |
balaM tasya hariH sAxAnna harerbalamanyataH ||

(Mahabharata Tatparya Nirnaya – 2.160)

- Rudra is giver of strength to Indra;
- VaAyu is giver of strength to Rudra;
- VaAyu's strength is got directly from NaArayana; and
- No one else gives strength to NaArayana.

VaAyu is vibhooti roopa of Lord Sri Hari - "pavanaḥ pavatām
asmi rāmaḥ...." (Bhagawadgita - Vibhooti Yoga);

Lord Sri Krishna says that He is Vaayu (PAVANA) among the purifiers. This establishes the sanctity and sacredness of Lord Vaayu.

Buddhir balam yaso dhairyam Nirbhayatvam arogata
Ajaadyam vaak patuthvam cha Hanumath smaranaath bhavet

ಬುದ್ಧಿಬಲಂ ಯಶೋಧೈರ್ಯಂ ನಿರ್ಭಯತ್ವಂ ಅರೋಗತಾ |

ಅಜಾಡ್ಯಂ ವಾಕ್ಪಠುತ್ವಂಚ ಹನೂಮತ್ ಸ್ಮರಣಂ ಭವೇತ್ |

बुद्धिर्बलं यशोधैर्यं निर्भयत्वं अरोगता ।

अजाड्यं वाक्पटुत्वंच हनूमत् स्मरणं भवेत् ।

Above sloka from Aanjaneya Stuthi is just an example of the benefits one derives from praying Lord Hanuman. One will be blessed with....

- wisdom,
- strength,
- fame,

- valor,
- fearlessness,
- good health,
- dearth of lethargy and speech vigor
- by worshiping Lord Hanuman.

Chaithra Sukla Pournami (full moon day) in the lunar month Chaithra maasam is purported to be the day Lord Hanuman was born, celebrated as Hanuma Jayanthi.

prathamO hanumAn nAma dviteeyO bheema Eva cha |
pUrNaprajna tRuteEyastu bhagavat kAryasAdhakaH ||

ಪ್ರಥಮೋ ಹನೂಮನ್ನಾಮ ದ್ವಿತೀಯೋ ಭೀಮ ಏವ ಚ

ಪೂರ್ಣಪ್ರಜ್ಞಸ್ತುತೀಯಸ್ತು ಭಗವತ್ಕಾರ್ಯಸಾಧಕಃ

who was Hanuman in his first incarnation in Treta Yuga, undoubtedly the greatest devotee of Lord Sri Rama and who had served Sri Ramachandra (Lord Sri Raama) with true and resolute devotion;

who was Bheemasena of Mahabharatha fame in Dwapara Yuga; who was a great devotee at the service of Lord Sri Krishna;

who was Poornaprajna (another name of Madhvacharya) the one who was equipped with thorough and comprehensive knowledge at the service of Lord Vedavyasa (incarnation of Lord Vishnu) in re-establishing the Hari Sarvottamattva.

Thus, at the service of the lotus feet of the Supreme God Vishnu in all his incarnations...

ಹನೂಮಾನಂಜನಾಸೂನುರ್ವಾಯುಪುತ್ರೋ ಮಹಾಬಲಃ |

ರಾಮೇಷ್ಠಃ ಫಲ್ಲನಸಖಃ ಪಿಂಗಾಕ್ಷೋಽಮಿತವಿಕ್ರಮಃ ||

ಉದಧಿಕ್ರಮಣಶ್ಚೈವ ಸೀತಾಸಂದೇಶಹಾರಕಃ |

ಲಕ್ಷ್ಮಣಪ್ರಾಣದಾತಾ ಚ ದಶಗ್ರೀವಸ್ಯ ದರ್ಪಹಾ ||

हनुमानंजना सूनूर्वायुपुत्रो महाबलः ।

रामेष्टः फल्गुन सखः पिंगाक्षोमित विक्रमः ॥

उदधिक्रमणश्चैव सीता संदेशहारकः ।

लक्ष्मण प्राणदाता च दशग्रीवस्य दर्पहा ० ॥

HanumaAn the MukHyaPraAna 🙏vAyurdEvadEvo visHishHtaH

VaAyu the MukhyapraAna has a unique/special place in Dvaita tradition/philosophy.

He is the chief assistant of Lord Vishnu. There is visesha saAnnidHya of Bhagavantha (Vishnu) present in him (Vaayu);

VaAyu has the highest knowledge and highest devotion. He is the preceptor for all. 🙏 brahmaAntA guravaH saAkShaAd 🙏

He is supreme among the souls. He directs and regulates all our senses and activities. He helps the souls at the time of liberation by removing the subtle body. Nobody can get liberation without his (VaAyu) grace and the grace of ParamaAtma Vishnu.

AkSHaYa ThRUtHEeYa

Vaisaakha Sukla Trutheeya is celebrated as Akshaya Thrutheeya, one of the most auspicious days in Hindu calendar.

Akshaya means...

the one that is not perishable; everlasting;

the one that makes everything in life abundant.

Trutheeya is the 3rd day in Hindu Lunar calendar known as Jaya thithi.

Akshaya Thrutheeya is assumed as the day Tretha Yuga had commenced known as Tretha Yugaadi. It is also reckoned as Kalpaadi (Niilalohita).

According to sacred scripts,

Tretha Yuga had commenced on 3rd day of the bright fortnight (sukla Thrutheeya) in the lunar month Vaisakha Masam;

Krutha Yuga on the 9th day of the bright fortnight (sukla Navami) in Kaartheeka Masam;

Dwaapara Yuga on the New Moon day (Bahula Amaavaasya) in Maagha Masam;

Kali Yuga on 13th day of the dark fortnight (Trayodasi) in Bhaadrapada Masam;

In MahaBharatha, Lord Sri Krishna enlightened Dharmaraja about the significance of Akshaya Thrutheeya.

Vishnu Purana; Bhavishyottara Purana have also described the prominence of Akshaya Thrutheeya.

Astrologically Akshaya Thrutheeya is the day royal planets Sun and Moon will be in their signs of exaltation;

Sun in Aries (Mesha Raasi) and

Moon in Vrushabha Raasi (Taurus).

If the day coincide with Wednesday and Rohini constellation it is considered to be more meritorious.

Special celebrations are held at all Vishnu related temples on this sacred day of Akshaya Thrutheeya;

Brundavanas of Sri Raaghavendra Swamy including the Moola Brundavana at Mantralayam will be adorned with Chandana lepana on the day of Akshaya Thrutheeya.

At Simhachalam Sri Varaaha Lakshmi Narasimha Swamy temple, special celebrations are held on this sacred day with a unique ritual called Chandanotsavam.

It is only on this particular day in the year, Lord gives darshan in Nija roopa without any decoration which is otherwise always fully covered with Chandana (sandalwood paste).

Worshiping Lord Sri Krishna with Chandana (sandalwood paste) on this day is highly meritorious;

Ya: karothi thruteeyaayaam Krushnam Chandana
Bhooshitham!

Vaisaakhasya sithe pakshe sayaachyuta mandiram!!

One who worships Lord Sri Krishna with Chandana on this day will attain Vishnu Loka.

Reading/Listening/sponsoring Sri Venkatesa Mahaatmya (Srinivasa KalyaAna) PuraAna for a week-days starting from this day is highly meritorious.

Giving daana on this auspicious day is given lot of significance; which is highly sacred; celestial that will give multi-folded meritorious results.

What daana can be given/prescribed on the day of Akshaya Thrutheeya?

Though there are many types of charities that can be given; giving **Udaka Kumbha Dana** on this auspicious day is given lot of prominence.

Yesha DharmaGhato Dhattoh Brahma Vishnu Sivathmaka
Asya Pradhanathsakalam mamasanthu manoratha;

Meaning: Let this water pot called Dharma Ghata signifying the trinal lords (Brahma, Vishnu and Siva) bring unto me fulfilment

of all desires. This can be given either in memory of fore fathers or to please the Lord;

Apart from **Udaka Kumbha Daana**; what else can be given as charity on this day?

- wheat;
- curd rice;
- umbrella;
- paada raksha;
- vasthra (clothes);
- Gho-Daana (cow),
- Bhoodana;
- Hiranya Daana (Gold/silver/Cash)

Giving on this day is sacred, punyadayaka.

which will produce multi-fold and everlasting (Akshaya) merits.

Vasantha Pooja: giving Paanaka, Kosambari etc. (Palahara Pooja), to Brahmanas;

Yava homa, Yava Daana, Yava Bhakshana on this sacred day is meritorious - paapa parihaara;

AKSHAYA THRUTHEEYA = SADE THEEN MUHURTHA

In Hindu electional astrology Akshaya Thrutheeya is an auspicious day when one need not look into the Almanac (Panchaanga) to select an auspicious moment. It is called as Sade Theen Muhurtha.

Sade then means 3½ and muhurtha means auspicious time.

Four such auspicious days in Hindu calendar are...

- Chaithra Sukla Prathama (Paadyami) – Ugaadi day;
- Vaisakha Sukla Thrutheeya (Tadiya) – Akshaya Thrutheeya;
- Aaswayuja Sukla Dasami (Vijaya Dasami) – Dussera;

- Kaarthheeka Sukla Prathama (Paadyami) – Bali Paadyami;

Akshaya Thrutheeya is one of the most sacred days (Parvadina) in Hindu religious/spiritual calendar.

Maxims of sacred texts prescribe that during any Parva-Punya kaala one should perform meritorious activities (punya kaarya) like Snaana - Daana - Prayer - Pithru tharpana etc.

PARASHURAMA JAYANTHI

Akshaya Thrutheeya is reckoned as Sri Parashurama Jayanthi the sacred day Lord Parashuraama (Lord Vishnu's Avathara) was born; Arghya to be given to Parashurama Devaru with the following sloka...

Jamadagnisutho Veera Kshatriaanthakara Prabho!
Gruhaanaarghyam Mayaa Dattam Krupayaa Parameswara!!

6th in the line of Dasavatharas, Parashurama was an incarnation of Lord Vishnu, born to Sage Jamadagni (one of the Saptha Rishis) and Renuka in Tretha Yuga.

Born in the clan of Sage Bhrigu he is also known as BhargavaRama.

He derived his name Parashurama from his weapon called Parashu (axe).

In sloka # 61 of Sri Vishnu Sahasranama Stothram,

Lord Vishnu is described as **Khanda-Parashuh**;

Parashurama the axe wielder.

He is the one with a punishing axe.

The power of that axe was so immense that all Kshathriyas who were arrogant were destroyed by it. He is the Lord wielding the invincible axe which was like a thunderbolt.

We come across the character of Parashurama in the epics Ramayana and Maha Bharatha.

Bheeshma, Drona and Karna of Mahabharatha fame were his disciples.

Lord Parashurama was known for his ardent devotion towards his parents.

Known for his valor and aggression Lord Parashurama killed the evil minded Kshathriyas 21 times to protect the world from their oppression and to suppress their pride and arrogance.

He later donated the land thus acquired to Brahmins and created a new land by pushing Samudra back throwing his arrow.

The area of land thus acquired came to be known as Parashurama Kshethra (Parashurama Srushti) which is believed to be the region between Arabian Sea and the western Ghats stretching from Nasik in Maharashtra up to Kanyakumari in Tamil Nadu covering the coastal belt of Kerala along with the Konkan region of Karnataka, Goa and Maharashtra.

ESSENCE OF AkShAyA ThRuThEeYa...

Akshaya Thrutheeya is one of the most sacred days (Parvadina) in Hindu religious/spiritual calendar.

Giving daana is one of the essentials of Akshaya Thrutheeya, but how it should be? that pleases the supreme God Sri Hari; Lord Sri Krishna says in Bhagawadgita....

'Patram pushpam phalam toyam yo me bhaktya prayacchati tad aham bhakty-upahritam ashnamī prayatatmanah'

(Bhagawadgita - 9th Canto - sloka # 26)

That means whoever offers Me with devotion a leaf, a flower, a fruit, or water, that I accept, offered with pure-mind and devotion.

It is not the intricacies of their design, elaborateness of the ritual, nor the splendour of gold and wealth exhibited, nor even the number of devotees attending, that contribute to their essential success.

Ultimately it is the sincerity and devotion (Bhakti) that counts in divine worship.

The very language and diction of the above stanza clearly sound the note that the material objects that one might offer are of no value to the Lord of the Universe, but it is the devotion and love that prompt the offerings that are accepted by the Deity.

Be it "a leaf, a flower, a fruit, or water" it is but an insignificant thing that you offer; be it a golden temple, or be it a dry leaf, "whosoever with devotion offers" whatever be the offering, Lord Sri Krishna assures "THAT I ACCEPT."

Perhaps this could be the quintessence of Akshaya Thrutheeya the meritorious day.

For, when lovingly given, it becomes "a devout gift" and when it is offered by a sincere "pure minded" devotee, Lord has to accept it.

Therefore, on the whole, it is clear that an offering can be efficient, only when it is accompanied basically by two required conditions;

- (a) "offered with devotion" and
- (b) "by the pure-minded." (Saattvika)

One should not make a tall claim of giving daana rather, should be performed selflessly with utmost humility.

Publicizing everywhere the daana given, one will lose its merits.

Without Na-Mama.... there is no significance for Daana.

When once Na-Mama & Sri Krishna Arpana is said it is only ignorance to make a claim for Daana

To the extent these features are absent all offerings are mere economic waste and superstition breeding false-beliefs.

If properly done, it can serve as a good vehicle to tread the spiritual path of self-development.

We find several pouranic references in this context like, offering of Tandulam (beaten rice/avalakki) by Sudhama (Kuchela) etc.

Akshaya Thrutheeya is believed to be the day Sudhama (Kuchela) went to Lord Sri Krishna and offered Avalakki with utmost humility, sincerity and devotion.

In recent times a tradition has cropped up especially in South India wherein, one would have observed people buying Gold on the day of Akshaya Thrutheeya with a belief that their wealth would get multiplied.

We find citizens rushing to Gold shops forming long queues; in turn gold and jewel merchants offering fabulous discounts/schemes attracting customers etc.

It is only a myth that has no relevance and sanctity.

If at all anything is happening (good or bad), it is happening according to one's own destiny.

But, giving daana and performing sacred deeds is indeed recommended and prescribed on the day of Akshaya Thrutheeya that will produce multifold meritorious results if not in this birth, at least in future births.

Chaanakya neethi says that be content with what you have already got; but don't ever be content with your knowledge, self-improvement and charity. Satisfaction and contentment are the two wheels of life chariot.

To have a mind for giving daana when one is prosperous is a fruit of no ordinary austerity.

Maxims of sacred texts prescribe that during any Parva-Punya kaala one should perform meritorious activities (punya kaarya) like Snaana - Daana - Prayer - Pithru tharpana etc...

There is no point in simply celebrating festivals without understanding the significance and spirit behind them.

nA ksHyatHi itHi aksHayA (न क्षयति इति अक्षय) - The one and the only one Entity in this Universe which is everlasting (Akshaya) not perishable is Hari Sarvottama, Lord Vishnu the Supreme God;

Akshaya Thrutheeya – Chandanotsava at Simhachala Kshethra

A rare and unique temple of Lord Vishnu; the Deity at this temple is known as VaraAha Lakshmi Narasimha Swamy, a rare form of Lord Vishnu in a unique combination of three figures depicting...

Varaaha in the face;

Naarasimha on the rear side of the head and in tail that of a lion; and

Manushya (human form) in the body.

2½ ft crystal clear idol of the Lord appears in a rare standing posture.

According to Kshethra Mahaatmya, this temple is believed to be in existence since the days of Krutha Yuga.

This unique and combined form of Lord Vishnu's two incarnations' viz. VaraAha and Naarasimha (both belonging to Krutha Yuga) got manifested at this place as per the prayers and request (wanted to have darshan of Lord Vishnu's dual avatharas) of Prahlada (son of Hiranyakasipa) for whose sake Lord Vishnu incarnated as Lord Naarasimha. That day of Lord's manifestation was incidentally (Akshaya Thrutheeya) Vaisaakha Sukla Thrutheeya.

According to Sthalapuraana, Prahlada was the first person to construct a temple for the Deity and conduct rituals.

In subsequent ages the Lord got manifested (as discovered by King Puruurava) again at this place during the days of King Puruurava (Lunar dynasty) and it was again incidentally on the day of Akshaya Thrutheeya.

It is a custom and tradition since time immemorial to worship Lord Sri Varaaha and Lord Sri Naarasimha on this sacred day of Akshaya Thrutheeya.

At Simhachalam Sri Varaaha Lakshmi Narasimha Swamy temple, special celebrations are held on this sacred day when a unique ritual called **Chandanotsavam** will be held.

This ritual was conducted first by King Puruurava during whose period renaissance of the temple took place.

It is only on this particular day in the year, the Lord gives darshan in Nija roopa without any decoration which is

otherwise always fully covered with Chandana (sandalwood paste).

Once in a year on the day of Akshaya Thrutheeya, old Chandana covering on the idol will be peeled off early in the morning, in the evening it will be covered again fully with fresh Chandana. In between time devotees gets an opportunity (for about 12 hours) to witness the Nija Roopa darshana of the Lord.

Chandana paste will be extracted by grinding the sandalwood (Chandana) sticks and the quantity of Chandana used for this ritual would be approx 500 kgs. Peeled off Chandana would be distributed to the devotees as Lord's Prasaada.

Apart from the day of Akshaya Thrutheeya; Chandana (sandalwood paste) would be applied to the Lord's idol at Simhachalam on three more occasions during Vaisakha; Jyeshtha and Aashaada months in the year.

Ritual of Chandanotsavam attracts thousands of pilgrims from across the country to get a rare darshan of the Lord.

Lord Hanuman opposite to Sri Varaha Narasimha Swamy at Simhachalam was installed by Sri Narahari Theertharu;

Simhachalam is located about 15 km from Vizag (Visakhapatnam) city in Andhra Pradesh which is accessible from all parts of the country by road; rail and air.

Padmavathi-Srinivasa Kalyana

(Vaisakha Sukla Dasami)

There is a tradition especially in Madhwa sampradaya to perform paaraayana of Sri Srinivasa Kalyana (Sri Venkatesha Kalyana) on two occasions viz.

Starting from Akshaya Thrutheeya (Vaisakha Sukla Thrutheeya) ending with Vaisakha Sukla Dasami for a week - days and the other is,

during Navarathri (Aasswayuja Maasa) that also coincides with Tirumala Srivari Brahmotsavam at Tirumala Kshethra.

Vaisakha maasam is the sacred month the divine marriage of Lord Venkateshwara (Srinivasa) and Goddess Padmavathi Devi took place on the auspicious lunar day of Vaisakha Sukla Dasami.

In fact, this event of divine marriage forms the basis for the Supreme God Vishnu to manifest at Tirumala hills in this Kaliyuga.

For making this event happen Lord Vishnu came down to the earth from his abode Vaikunta after having a wrangle (Leela of the Lord) with his consort Goddess Maha Lakshmi.

He took the form of Srinivasa and settled down at Aananda Nilaya on the top of Tirumala Hills called Venkataadri also known as Venkataachala after getting married with Goddess Padmavathi Devi.

It is highly meritorious if one performs/sponsors or participates in Kalyaanotsavam of Lord Srinivaasa (Venkateswara) and also read/listen to the episode of Srinivaasa Kalyaana from Venkataachala/Venkatesha Mahaatmya.

Where Venkatesa Mahaatmya is read/heard, there; one will have good longevity; good health; good prosperity and eventually that will lead to salvation.

Kalyaana means marriage/auspicious. When it is Kalyaana of the Supreme God, the auspiciousness will be in abundance and

it will be for the universal welfare and well-being of the humanity.

Kalyaanaadbhuthagaatraaya Kaamithaarthapradaayiney
SreemadhVenkatanaathaaya Srinivaasaayathe Namaha;

Above sloka stands as a testimony to the benevolence of Lord Srinivaasa (Venkateswara) who is an epitome of auspiciousness (Kalyaana); the one who bestows wealth and fulfills all the desires of his devotees who sings his glory; the one who is Anantha Kalyana Guna paripoorna - Hari sarvottama - Lord Sri Hari;

For more details, a comprehensive (PDF) document on Sri Padmavathi-Srinivasa Kalyana (commentary) has been uploaded; viewers may read/download from the link given below.

https://drive.google.com/file/d/1JljzOB9rxmRDOdVTzI9-IwKQnQMTNcYY/view?usp=drive_web

SRI VEDAVYASA JAYANTHI

(Vaisakha Sukla Trayodasi)

Two events generally we come across in Hindu calendar related to Sri Veda Vyasa.

One is Veda Vyasa Jayanthi celebrated on 13th lunar day (Trayodasi) of waxing period (sukla paksha) of Vaisakha Masam. It is believed to be the day Sri Veda Vyasa was born.

The other is Guru Pournima also called Vyasa Poornima falling on the 15th day (full Moon day) of Aashada Masa.

An incarnation of Lord Vishnu; He is also called as Lord Veda Vyasa or Vyasa Bhagavantha.

Regarded as the Aadi Guru, greatest of all Gurus, a Guru of Gurus He is adored even today by one and all and whose powers and knowledge are unsurpassed.

Great sages like Lord Veda Vyasa are responsible for the unassailable and grand Hindu Philosophy, civilization and culture ie. Bhaarateeya Samskriti.

Hindu heritage and culture would be indebted to this illustrious seer Sage Sri VedaVyasaru forever.

Perhaps the most befitting way to pay our respects and obeisance to this great legendary divine Sage would be, by living according to his ideals and propagating his noble and divine works.

Vyaasam Vasishhta Naptaaram Shakteh Pautramakalmasham
Paraasharaatmajam Vande Shukataatam Taponidhim;

Vyasaaya Vishnu Roopaaya Vyaasa Roopaaya Vishnave
Namo Vai Brahma Nidhaye Vaasishtaaya Namoh Namah;

KrishnaDvaipayanam Vyasam sarvalokahite ratam
VedaabjaBhaskaram Vande Samadhinilayam Munim

MEANING:

- Salutations to that Vyasa who is free from all defects;
- who is a treasure of austerities,
- who is the great-grandson of sage Vasishtha,
- grand-son of Shakti,
- son of Parasara and
- father of Sukha.
- My repeated salutations are to Vyasa,
- who is a form of Lord Vishnu and
- to Vishnu who is a form of Vyasa,
- who is a descendent of sage Vasishtha,

- who is a treasure of Brahman.
- Let us worship sage (Muni) Vyasa
- who is Krishna Dwaipayana,
- who is devoted to the welfare of the world,
- who is like a Sun to the Vedas.

SRI VEDAVYASA - The Divine Literary Incarnation of Lord Vishnu...

Lord Sri Krishna says in Bhagawadgita - Vibhoothi Yoga that, "Of all sages, I am Vyasa" ("Muneenamapyaham Vyasah")

He was also called as Baadaraayana meaning the one who is an inhabitant of Badarika forest which is full of Jujube trees. His hermitage is believed to be in Badari Kshethra.

Originally Vyasa was called as Krishna Dwaipaayana. Since Vyasa was dark (Krishna) in colour and born on an island (Dweepa) in Yamuna river he was called Krishna Dwaipaayana;

He was called VedaVyasa since he had organized Vedas into four divisions.

Since He was descent to Sage Vasishta he was also known as Vasishta Krishna;

Put together he is known as **VedaVyasa – Krishna Dwaipayana – Badarayana - VasistaKrishna**

Vyasa does not indicate/signify the name of an individual. It is a role/status/title like that of Indra or Sapta Rishi that keeps befalling on divine sacred persons based on their merits.

As per Vishnu Purana, Vyasa will be present in every 3rd age (Yuga) of the quartet ie. Dwapara Yuga to take up the divine literary works, reorganize and edit the scripts (Vedas and Puranas) and to inculcate the spiritual knowledge.

Thus 28 Vyasas have passed through in this Manvanthara and the divine scripts have been reorganized 28 times. In the first Dwapara Yuga it was Chaturmukha Brahma himself and in the second age it was Prajapathi Manu who acted as Vyasa; so on...

We are currently in the 28th Maha Yuga of this Manvanthara (Vaivasvatha Manvanthara) in which Dwapara Yuga has already passed through. In this 28th Dwapara Yuga, Lord Vishnu himself took birth as Vyasa in order to fulfil the promise given to Sage Parasara.

Vyasa whom we all know and heard of in Mahabharatha was the 28th Vyasa of this Manvanthara who was also a contemporary of Lord Sri Krishna born to Sage Parashara and Sathyavathi;

ವ್ಯಾಸಾಯ ಭವನಾಶಾಯ ಶ್ರೀಶಾಯ ಗುಣರಾಶಯೇ |
ಹೃದ್ಯಾಯ ಶುದ್ಧವಿದ್ಯಾಯ ಮಧ್ವಾಯ ಚ ನಮೋ ನಮಃ |

Literally Vyasa means one who explains, elaborates, describes, compiles, arranges. Generally, we find the word Vyasa Kartha in the literary world meaning the one who has authored/scripted an article on a topic. In terms of Vedic/Divine literature Vyasa has become a legend.

Sri Madhvacharya the Poornaprajna the one who is equipped with thorough and comprehensive knowledge is at the service of Lord Vedavyasa (incarnation of Lord Vishnu) in establishing the Hari Sarvottamattva.

SRI NRUSIMHA JAYANTHI

(Vaisakha Sukla Chaturdasi)

➤ **Significance of Sri NrusimhaAvathara...**

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<https://www.bhargavasarma.blogspot.com>

Vaisakha Sukla Chaturdasi is reckoned as Sri Nrusimha Jayanthi the day Lord Vishnu manifested in a very ferocious, rare, unique and fascinating form NARASIMHA;

WHY THIS RARE FORM?

Specific purpose of this avathara was...

- > protection of his devotee Prahlada from his demon father Hiranyakasipa;
- > establish a point and to make true the words of his devotee "existence (omnipresent) of God everywhere".
- > Prahlada's episode proves that, God will always come to the rescue of his devotees who prays him with sincere devotion. He is Bhaktavatsala;

To kill the demon Hiranyakasipa, Lord Vishnu had to take this rare form in order to counteract/provide an antidote to the boons Hiranyakasipa had.

The boons were;

Hiranyakasipa wanted to get killed....

1. Neither by a demi God nor by a demon;
2. Neither by a man nor by a beast (living/non-living being)
3. Neither in the midst of Pancha Bhoothas (five basic elements)
4. Neither in the day nor in the night,
5. Neither indoors nor outdoors,
6. Neither by any kind of weapon;

When the antidote was applied by Lord Vishnu in the form of Narasimha, Hiranyakasipa was killed by...

1. Narasimha the Supreme God Vishnu (not a demi God/demon)

2. Not a man/beast [half man + half animal (lion)]
3. Pounces upon and drags him to the threshold (doorstep) of the palace door (neither inside nor outside)
4. Keeps him on his thighs (not in Pancha Bhoothas)
5. Kills him with his finger nails (Nakha) {not by any weapon}
6. At a time when it was Pradosha (neither day nor night);

Lord Narasimha is depicted as a great protector at the time of need.

He is the God of Gods; Mruthyu for the Mruthyu.

"I surrender and bow to Lord Narasimha;

- who is ferocious and heroic;
- who is Maha Vishnu;
- who is radiant and glowing from all sides;
- who is omnipresent;
- who is terrific;
- who is adorable;
- who bestows auspiciousness and
- who is the death of death personified"

Out of several avatharas of Lord Vishnu, ten important incarnations are classified as Dasaavatharas. Among them Nrusimhaavathara has attained a rare significance.

All His avatharas are generally of a single form. But Nrusimhaavathara is of a dual form (Nara + Simha).

Nara means man and Lion is an animal. Narasimha means, combined form of a Lion and a Man.

This was 4th one among the Dasaavatharas and it was a Krutha Yuga Avathara.

It is said that reference to Lord Narasimha is found in as many as 15 Puranas and a separate Purana (Upa Purana) itself has been scripted in His name called Nrusimha Purana.

Lion is a symbol of royalty and power. Lord Vishnu assumed the form of half man and half lion in his Narasimha Avathara.

Vishnu Sahasranaama Stothram describe Lord Vishnu as...

'NaarasimhaVapu Sreemaan Kesavah Purushottama'

Meaning...

He is the one who has taken a rare and unique form of a man and a lion whose worship will eradicate the ignorance;

possessor of Goddess of wealth Sri Maha Lakshmi who always dwells in his chest;

one who has beautiful and charming hair; the giver of knowledge to Gods;

greatest among all Purushas; the Supreme Soul who is omnipotent and omniscient.

Lord Sri Krushna says in Bhagavadgeeta that he is the Lion (Mrugaanaam cha Mrugendro-aham) among the animals.

Sri Venkatesha Stothram from Brahmanda Purana eulogizes Lord Venkateswara (Srinivasa) as...

"SreeNrusimho MahAaSimhah SootrakaArah PuraAthana"

Meaning...

With Goddess Lakshmi Devi (Sri) by His side Srinnivaasa is Shaanta Swaroopa (SriNrusimha);

While killing Hiranyakasipa he was Ugra Narasimha (MahaSimha) and even during the great deluge (Pralaya);

He is the supporter to the entire universe and its beings like a Soothrakara; like a suutra (thread) in a necklace of beads;

He is very ancient God (Sanatana) who is in existence since time immemorial.

Bhakta Prahlada was an ardent devotee of Lord SriManNarayana for whose sake and cause Lord Sri Hari had to take the unique Narasimha Avathara.

Our beloved GURU RAAYARU - Raajaadhiraaja Guru Saarvabhoma Sri Raaghavendra Swamy (Mantralayam) is an incarnation of Bhakta Prahlada, a great devotee/upaasaka of Lord Lakshmi Narasimha.

ShankukarNaakhyadevastu bramhashapaachcha bhootale |
Prahlada iti vikhyaato bhoobhaar kshapaNE ratah |
sa eva RAAGHVENDRAAKHYA:kalau MANTRALAYEABHAVAT|

above sloka from Sri Narasimha Purana indicates/confirms Raajaadhiraaja Guru Saarvabhoma Sri Raaghavendra Swamy's lineage from Shankukarna - Prahlada.

prAdurbhAva (manifestation) of Lord Narasimha took place on Vaisakha Sukla Chaturdasi during Pradosha time. Hence, worshiping/praying Lord Lakshmi Narasimha on this day during Pradosha time is highly meritorious.

shriIramaNikarakamala puUjita
chaArucharaNa sarOja brahma sa
miira vAaNi phaNiIMdra vIMdra bhavEMdra mukha vinuta
niIrajabhavAMDODaya sthiti
kAaraNane kaivalya dAayaka
naArasiMhane namipe karuNipudhemage maMgaLavaa.

(HarikathaAmruthasaara - Mangalacharana Sandhi)

ಶ್ರೀ ರಮಣಿ ಕರಕಮಲ ಪೂಜಿತ | ಚಾರುಚರಣ ಸರೋಜ ಬ್ರಹ್ಮಸ |
ಮೀರವಾಣಿ ಫಣೀಂದ್ರ ವೀಂದ್ರ | ಭವೇಂದ್ರ ಮುಖವಿನುತ |
ನೀರಜಭವಾಂಡೋದಯ ಸ್ಥಿತಿ | ಕಾರಣನೇ ಕೈವಲ್ಯದಾಯಕ |
ನಾರಸಿಂಹನೆ ನಮಿಪೆ ಕರುಣಿಪುದೆಮಗೆ ಮಂಗಳವಾ ||

Salutations and appeal to the...

most compassionate and Supreme God Lakshmi Narasimha;
who is the consort of Goddess Lakshmi Devi (Sri Ramani) who
is always in the service of Her Lord (Vishnu) with her lotus like
hands;

the Lord who is the cause of this Universe (Srushti - Sthithi -
Laya);

who is worshipped/eulogized by Brahma, Vaayu,
Saraswathi/Bharati Devi, Sesha, Garuda, Rudra, Indraadi
Devatas;

the one who grants mukthi (moksha);

to bless us with all auspiciousness/mangala to the one who
surrenders at His lotus feet with sincere Bhakti;

Sri Nrusimha Arghya Manthra (శ్రీ నృసింహ అర్ఘ్యమంత్ర)

పరిత్రాణాయ సాధూనాం జాతూ విష్ణోనృకేశరీ |

గృహాణార్ఘ్యం మయా దత్తం సలక్ష్మీనృహరిః స్వయమ్ ||

పరిత్రాణాయ సాదూనాం జాతో విష్ణోనృకేశరీ |

గృహాణార్ఘ్యం మయా దత్తం సలక్ష్మీనృహరిః స్వయమ్ ||

Parithranaya Saadhunaam Jaatho VishnorNrukesari
Gruhanarghyam Maya Dattam SaLakshmirNruhari: Swayam!

SaNaiSchara JayAnthi

(Vaisakha Bahula Amaavaasya)

Neelaanjana Samaabhaasam
Ravi Putram Yamaagrajam
Chaayaa Maarthaanda Sambhutam
ThanNamaami Sanaischaram!!

I bow to that Sanaishchara,
who appears dark blue in complexion,
who is the son of Surya (Ravi),
elder brother of Lord Yama (God of death),
born to the scorching Sun (Maarthaanda) and ChaAya the shadow;

Literally the word Shani is derived from the Sanskrit words "Shanaye Kramati Sa:" meaning the one who moves slowly.

He is known as Sanaishchara, the one who moves slowly.

He is also known as Mandha meaning slow or dull.

He is also known as Pangu that is lame of leg.

Shani has been depicted as...

dark in complexion,

holding bow and arrows,

carrying a sword,

riding on a Crow (Khaga) as his vehicle.

Shani is the seventh planet among the Navagrahas who is presiding lord of Makara (Capricorn) and Kumbha (Aquarius) raasis' which are incidentally 10th and 11th houses in the zodiac.

Thula (Libra) raasi is his house of exaltation while Mesha (Aries) is considered as house of debilitation for Saturn.

Saturn (Shani) is the star lord of Pushyami, Anuradha and Uttarabhadra constellations falling in Karkataka, Vrischika and Meena raasis respectively. For those who are born under these constellations Saturn's Dasa starts from birth.

While Shani is considered as a friend of Venus, Mercury and Rahu, He is regarded as an enemy to Sun, Moon, Mars and Kethu. With Jupiter, Shani is considered as equivalent.

He is a Yogakaraka planet for those born under Thula (Libra) and Vrushabha (Taurus) Lagnas (ascendants).

Factors governed by Shani (Karakattva)...

Astrologically Shani is represented as Aayush-karaka indicator of longevity and also as Karma-karaka indicator of livelihood.

Shani represents laziness, morbidity, philosophy, spirituality, loneliness, wisdom, detachment, hard-work, underprivileged, oppressed, working class (labourers), society, democracy, justice, charity, Tamasa Guna, grief, obstacles, mortality etc.

He governs the periods of depression, scarcity, economic failures, adverse atmospheric conditions like drought & floods, diseases, etc.

Saturn rules over food grains, agriculture, engineering, metals (iron), mines (coal), blue/black colour, hills, forests, valleys, sesame seeds, Shami tree, Sisira Ruthu, Vaata tattva (windy in nature), physical disability, knees, ankles, thighs and muscles etc.

His direction is towards west.

(Above list is only indicative but not exhaustive)

Important days in Saturn's calendar...

Shani is the presiding lord (Navagraha) of Saturday known as Shanivara which is also known as Sthira Vaasara, the seventh day in a week.

Vaisakha Bahula Amaavaasya considered as Sanaischara Jayanthi the day Lord Shani was born.

Other days which are popular for worshiping Lord Shani are...

Trayodasi associated with Saturday known as Shani Trayodasi,
New Moon day associated with Saturday known as Shani
Amaavaasya.

Pradosha occurring on Saturday known as Shani Pradosha.

Under Vimshottari, Saturn's Dasa will be for a period of 19
years.

Shani takes approximately 30 years to move round the Sun in
the zodiac.

During Gochara, Saturn's sojourn in each house would be for
2½ years, the longest tenure among the Navagrahas.

- Sade-Sathi,
- Ashtama Shani,
- Ardhaashtama Shani

are the stages of Shani under Gochara when he will be
transiting the 12th, 1st, 2nd, 4th, and 8th houses from one's
Moon sign.

Saturn's aspects (views) fall on 3rd, 7th, and 10th houses from
where he is placed.

Saturn gains directional strength (Dighbala) when placed in the
7th house;

Implications of Shani Gochara on individuals are likely to get
modified depending on the

strength, nature and position of Saturn in the natal chart,
running Dasa/Bhukti,

relationship of Saturn to the Ascendant (Lagna) or Moon sign
and various other astrological factors like Ashtaka Varga etc.

Navagraha worship is prevalent in Hindu philosophy since time immemorial that was followed by elders and described in various sacred texts.

Each Graha has a specific role and signification; they are representatives of the Primordial Supreme God Sri ManNarayana.

According to Hindu Puranas',

Shani (Saturn) is son of Surya the Sun God and grandson of Sage Kashyapa and Aditi.

A Demi God, Shani was born to Lord Sun and Chaaya;

Lord Yama (Yama-Dharmaraja) and Goddess Yamuna (River Goddess) are His siblings born to Surya and His wife Samjna Devi. Tapathi (River Goddess) is his sister.

Kurma-Avatara of Lord Vishnu has emanated from manifestation of Shani.

Anusandhana...

Sri Sanaishchara-DevataAntargatha

Sri BhaaratheeramanaMukhyapraanaanthargatha

KuurmaroopiBhagavantha;

While Sun (Ravi) is known as Graha Raja (King of Navagrahas), Saturn (Shani) attains lot of significance and highest popularity among the Navagrahas and is the most fascinating planet.

Shani is not Eeshwara. He is to be spelled/pronounced as Sanaishchara; Shani is lower in Taratamya; As per Tattvavaada/Taratamya Sanaishchara is placed in 25th kakshya; Only Lord Vishnu is Eeshwara, Shani is a great devotee of Lord Vishnu.

Some more details about Saturn...

As per the Science of Astronomy,

Shani known as Saturn is the sixth planet from the Sun and the second largest planet in the Solar system after Jupiter.

Ten times larger than Earth in Diameter, Saturn is the farthest planet from earth with a distance of about 1.2 billion km at its closest point. It is the least dense planet in the solar system.

It is said that one cannot stand on the planet Saturn as it is mostly gaseous. Adorned with thousands of beautiful ringlets, Saturn is unique among the planets and is known as the jewel of solar system. Saturn's rings are visible from Earth and can be seen with the help of a telescope.

According to Numerology, Number eight (8) is governed by Saturn. Though this number entails struggles and difficulties it ensures success after great effort that is nature of Shani.

As per the concept of Palmistry, Middle finger is known as Saturn finger and the mount just below it is governed by Saturn.

We find Lord Shani linked with several historical and pouranic characters like Lord Ganesha, King Dasaratha, Sage Pippalada, Nala-Damayanthi, Harischandra, Ravanaasura, Vikramaditya, etc.

Reciting the following stotras would be helpful during unfavourable Gochara of Shani....

- Sanaishchara Krutha Sri Nrusimha Stuthi;
- Sri Venkatesha Stothra (Brahmanda Purana)
- Vayu Stuti/Khila Vayu Stuti;
- SundarakaAnda paarayana;
- Dasaratha Krutha Shani Stothra;

- Pippalada prokta Shani stotra;
- Shani Sloka (Navagraha Stotra - Sri VedaVyasara virachita)
- Shani Mahatmya - Story of Nala-Damayanthi;

Temples of Lord Shani...

In our country rarely we find individual temples for Navagrahas. Among the Navagrahas, Lord Shani has more number of temples across the country. Popular among them are at...

- Mandapally (East Godavari district of Andhra Pradesh)
- Pavagada (Karnataka-Andhra border near Hindupur)
- Thirunallar (in Tamilnadu)
- Shani Shingnapur (Near Shirdi in Maharastra)
- Shani Temple (outside Kashi Viswanath Temple at Kashi)

DASA (PaAPA) HARA VRATHA

(Jyeshta Sukla Paadyami to Jyeshta Sukla Dasami)

Jyeshta maasa is the sacred month in which Sri Vishnu Paadodbhavi, holy river Ganga (Ganges) had descended on the Earth due to vigorous efforts and penance of King Bhagiratha.

It was on the lunar day of Dasami thithi in the bright fortnight (sukla paksha) of Jyeshta maasa GangaAvatharana took place that is commemorated as Bhagirathi Jayanthi or Ganga Jayanthi.

Dedicated to Goddess Ganga an austerity known as Dasa PaapaHara Vrata (Ganga Dasahara) is observed during the first ten days of Jyeshta maasa starting from Sukla Prathama (Paadyami) and ending on Sukla Dasami.

During this period Goddess Ganga is worshiped by taking bath in the holy river Ganga early in the morning before sunrise.

Those living in Kaasi Kshethra are required to take bath in Ganga River at DasaAswamedha Ghaat and those who are staying away from Ganga should take bath at least in any nearby river.

If no river is available one should take bath by calling out/reciting the holy name Ganga.

On the tenth day Dasa (paapa) hara vratham is observed by exclusively worshiping Goddess Ganga,

giving charity to at least ten Brahmin couple (Dampathi) and suitably honouring them with new clothes along with Dakshina and feeding them.

- Thila Daana;
- Yava Daana;
- Gau-daana

are also prescribed to be given on this auspicious day.

If ten Yogas (strengths) are coinciding on the day of Jyeshtha sukla Dasami (Bhagirathi Jayanthi) it is considered as highly meritorious that can absolve one from committing ten ghastly sins.

These ten strengths are ...

Jyeshtha maasey, sithey pakshey, Dasamyaam, Budha-Hasthaya, Vyatheepaathey, GaraaNandey, Kanyaa-Chandrey, Vrushou-Ravey...

- Jyeshtha maasa;
- sukla paksha;
- Dasami thithi;
- Budha (Saumya) Vaasare;
- Hastha Nakshathra;
- Vyatheepaatha Yoga;

- Garaji karana;
 - Aananda Yoga (Budhavaara + Hastha Nakshathra);
 - Moon in Kanya (Virgo) raasi; and
 - Sun in Vrushabha (Taurus) raasi
-

VATA SAVITHRI POORNIMA

(Jyeshtha Sukla Pournami)

Basically, meant for married women Vata Savithri Poornima is a Hindu festival celebrated across the country.

Since it is observed as an austerity it is also called as Vata Savithri Vrata.

It is performed mainly for the good health, longevity and wellbeing of their spouse (husband).

While in North India it is celebrated on the New Moon day (Amaavaasya) of the lunar month Vaisakha maasam;

in South India it is celebrated on the Full Moon day (Pournami) of the lunar month Jyeshtha Maasam due to calendar difference that is being followed.

There is also a tradition of performing this Vrata on Jyeshtha Bahula Amaavaasya day.

Whatever may be the date of celebration, legend behind this festival/Vrata is the same.

According to its legend the event dates back to Krutha Yuga and is assigned to and named after a chaste and virtuous woman called Savithri daughter of Ashwapathi who was King of Madra Desa. She married a person by name Satyavantha who was destined to die within a year of her marriage.

When her husband's soul was about to leave his body, Savithri literally combated (implored and convinced) with Yama

Dharmaraja the Lord of death with her sheer determination and devotion and wins back her husband's life along with the lost kingdom.

Thenceforth she came to be popularly called as Sati Savithri and in her name an austerity called Vata Savithri Vratha has come into existence.

Women observe fasting for three days starting from Trayodasi and ending with Pournami or at least on the day of Pournami during this Vratham.

On the third day that is on the lunar day Jyeshtha Sukla Pournami, married women specially worship the Banyan tree which is also known as Vata Vruksha or by planting a sapling of Banyan tree in a Thulasi plant by invoking Savithri as a Goddess with Shodasa Upachara Pooja and conclude the Vratha.

The austerity behind this festival, its significance and the story of Sathi Savithri is said to have been narrated by Sage Markandeya to Dharmaraja (eldest of Pandavas), Draupadi Devi and others during their Vanavaasa.

It is said and believed that those who read/listen to the story of Sati Savithri will be bestowed with prosperity and happiness in their life and women who observe this austerity will be bestowed with auspiciousness forever.

The episode of Savithri-Satyavantha forms a part of Pativratha Mahatmya in Vanaparva of the epic Maha-Bharatha.

JaganNatHa RathHa YathRa

(Aashaada Sukla Dwiteeya)

➤ **Niceties of world famous PURI Car festival...**

Composed & Published by bhargavasarma (Nirikhi Krishna Bhagavan) @ Hari Sarvottama – Vaayu Jeevottama – for novice understanding @ <https://www.facebook.com/bhagavanknl>
<https://www.bhargavasarma.blogspot.com>

Also known as one of the Char Dhaam, the four abodes of God in four directions viz...

- Badari in the North,
- Rameswaram in the South,
- **Puri Jagannath** in the East and
- Dwaraka in the West;

Sacred place Puri is known as Purushottama Kshethra dedicated to Lord Purushottama one of the popular names/attributes of Lord Vishnu. Pauranic reference to Purushottama kshethra is said to have been made in Skaanda Purana.

Known earlier as NeElachala during Kruta Yuga, Lord Vishnu is believed to have manifested at this place revered as NeElamadhava. Symbolically one can find a NeelaA Sudarshana chakra on the top of Sri Jagannath temple tower.

In ancient times Lord was worshiped at this place as Neelaa Maadhava by Savara (tribal) king ViswaAvasu.

In commemoration and as per the customs of the temple, removal and re-installation of the main idols for the purpose of Ratha Yaatra is performed only by the descendants of the Savara tribal king and they are called as Daitas.

Subsequently King Indradyumna constructed a temple for the deities which got destroyed in course of time.

Present gigantic temple was built in 12th century by Chodanganga Deva.

What is its uniqueness?

Main deities of the temple are Lord Jagannatha, Balabhadra (brother of Lord Sri Krishna), Subhadra (sister of Lord Sri Krishna) and Sudarshana (Chakra); It is the only temple where

we find brothers and sister are worshiped as main deities on the same platform.

Uniqueness of Puri Jagannatha temple is that, the idols of main deities are made up of Margosa tree wood and they appear with incomplete limbs; with large eyes without eyelids; indicating that Lord Jagannatha who is "Nimishho-Animishhah" the one who is ever awake, ever alert, and ever vigilant; the one who keeps a continuous vigil on his devotees.

Lord Jagannatha is considered as none other than Lord SriManNarayana in wooden form (DaAru) and the shape is said to have been originally designed by Lord Brahma himself. Lord is also known as DaAru Brahma.

Brahmaadi Devathas are said to have performed Yagyna at this place as a result of which Lord Vishnu manifested from the sea in the form of a giant Tree (DaAru) the wood of which is shaped in the form of idols.

It is the only temple where idols of the main deities are changed whenever there is occurrence of Adhika Aashaada Maasa. Old idols are buried and new idols are made and installed. This ritual is known as Navakalebarotsavam.

Recent replacement took place in the year 2015 when it was Adhika Aashaada;

Unlike normal temples, here at Puri Kshethra the idols are not given daily bath rather this ritual called SnaAnotsavam is held only once in a year on the full moon day (Jyeshta Sukla Pournami) during Jyeshta maasam which also coincides with JyeshtaAbhishekam at Tirumala Kshethra.

Puri is a sanskrit word meaning the town or city and Jagannatha Puri is the place where Lord Jagannatha resides.

Sri VaAdirajaru visited Puri kshethra during his pilgrimage and eulogized Lord Jagannatha; we find a reference in Poorva-Prabdha of the script Thirtha-Prabandha;

"ratHostham kesAvam dRistva pUnarjanma na vidyatE" 🙏🙏🙏

Puri car festival known as "Jagannatha Ratha Yaathra" is held every year for ten days starting from 2nd day of bright fortnight (Dwiteeya) in the Hindu lunar month Aashaada that generally falls during June-July of every year.

On the first day known as **Gundicha Ratha Yaatra**, idols of the Deities are taken in procession from Jagannath temple to Gundicha temple, where they are worshiped for ten days with all pooja and rituals.

On the ninth day they are brought back and the return journey is known as Bahuda Yaatra and the chariots are parked outside only.

On the tenth day the Deities are adorned with gold ornaments.

On the twelfth day the idols are taken inside and reinstalled inside sanctum sanctorum.

During Ratha Yathra, three deities Jagannatha, Balabhadra and Subhadra are taken out in procession mounted on separate chariots fully decorated and the distance covered by Ratha Yaathra is about 3 km. It is also known as Gundicha Ratha Yaatra.

Gundicha was the name of Queen wife of King Indradyumna and the temple is believed to have been built by her and hence, the name Gundicha Ratha Yaatra. It is the place where Vedic rituals (Yagna) were conducted in ancient days called MahaaVedi that is known today as Gundicha mandir.

According to local legends Gundicha Ratha Yaatra is to commemorate the journey of Lord Sri Krishna and his brother Sri Balarama from Gokul to Mathura to kill his maternal uncle Kamsa.

Every year new chariots are made for the car festival. The work of making the new chariots begins on the 3rd day of the bright fortnight in Hindu Lunar month Vaisaakha maasam on the day of Akshaya Trutheeya. 125 carpenters are involved in the construction of chariots supported by nine sculptors along with the main priest of the temple.

Height of

- Lord Jagannath's chariot is 45 ft with 16 wheels;
- Balabhadra 44 ft with 14 wheels and
- Subhadra 43 ft with 12 wheels.

Chariot of

- Lord Jagannatha is known as Nandi Ghosha;
- Balabhadra is known as Thaaladhwaja, and
- Subhadra Devi is known as Darpadalana, also known as Padmadhwaja.

Eight-inches thick rope with 250 ft length is tied to each chariot for pulling it during Ratha Yaathra.

It is a custom and tradition that during the car festival Maharaja of Puri sweeps the front yard of the chariots with a broom stick before commencement of Ratha Yaatra and the ritual is known as CheraPahara. Indicating that even the highest sovereign of the country is a servant before the God > 'Hari Sarvottama'

Area of Jagannath temple is 10 acres (48000 sq yards). There are about 30 temples around the main temple.

Height of Sri Jagannath temple tower is 214 ft. and it is in the shape of a cunch (Shankha). This place is also known as Shankha Kshethra.

Custom of car festivals held in Hindu temples is not uncommon, but the one that is held at Puri Jagannath temple has a unique significance. More than a million people from across the world participate in the car festival, perhaps largest gathering for a carnival.

"rathostham kesavam dristva punarjanma na vidyate"

It is believed that those who witness Lord Kesava seated on the Chariot during Rathotsavam will not be reborn; It is highly meritorious.

Temple kitchen has got capacity to cook for a lakh of devotees on a day. Mahaprasad is cooked only in earthen pots and the medium of cooking is fire wood only.

Every day 56 items of various dishes are prepared and offered as Naivedya to Lord Jaganaath.

Regarding kitchen of Jagannath temple, it is believed to be the largest in India. The food is prepared as per shastra. Even if a minor mistake occurs while cooking the prasad a fresh batch of dishes are again prepared.

In Sri Venkatesha Stothra (Brahmanda Purana) Lord Venkateswara is eulogized as...

"SrusHtikartha JaganNaatho MaAdhavo BhaktavatsalaH"

He is bHakTaVatsala - the one who is highly benevolent, affectionate, kind and loving towards His devotees.

VaAtsalyatva is one of the attributes of Lord Vishnu who is BhaktaVatsala;

"SarVaM JaGaNathaMayaM" 🙏🙏🙏

whatever is happening in the universe is leela of BhagaVaAn Vishnu who is JaganNatha the supreme God of the Universe.

Jagat + NaAtha = JaganNatha...

the one who is the Lord of Universe,

the one who is the ruler and protector of Universe,

the one who is the owner, protector and controller of the Universe.

He is none other than Lord Vishnu the Supreme Godhead...

"SarVaM JaGaNathaMayaM" - "nAham kartA hariH kartA"

GURU (Vyaasa) POORNIMA

(Aashaada Sukla Pournami)

Sri GurubHyo namaH | श्री गुरुभ्यो नमः 🙏🙏🙏

ಆಪಾದಮೌಲಿ ಪರ್ಯಂತಂ ಗುರೂಣಾಂ ಆಕೃತಿಂ ಸ್ಮರೇತ್

ತೇನ ವಿಘ್ನಾಃ ಪ್ರಣಶ್ಯಂತಿ ಸಿದ್ಧಂತಿ ಚ ಮನೋರಥಾಃ ||

Aapaadamouli paryantam Guruunaam aakrtiim smaret

Tena vighnaah pranasyamti siddhyanticha manorathaah!

Right from toe to top Guru's form should be meditated upon gradually; as a result, all obstacles would be wiped out and ones' wants be fulfilled;

na mAdhavasamo devo na cha madhvasamo guruH | na

tadvAkyasamaM shAstraM na cha tajj~nasamaH pumAn.h ||

- There is no God equal to Sri MaAdhava (Lakshmi-pati);
- there is no Guru equal to Sri MadHwacharya;

- There is no shastra equal to the divine words of Sri MadHwacharya;
- there is no person to equal the one who knows Sri MadHwa Shastra;

“Gu” means darkness and “Ru” is its remover.

GURU means the one who removes darkness;

the one who dispels the darkness of ignorance.

He is the teacher who removes the fundamental ignorance that hides the knowledge of truth (Yathartha JnaAna) from us.

ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರಿಯಃಪತಿಃ

ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |
AchAryAH shrImad AchAryAH santu me janma janmani |

[Let Aachaarya Sri Madhva (Aanandatheetharu) be my Guru in every birth]

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |

ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

Aashaada Sukla Pournami also called Guru Poornima is celebrated across the country as Vyasa Poornima in the name of Sage Sri VedaVyasaru, the divine literary incarnation of Lord Vishnu.

This day (Aashaada Sukla Pournami) is celebrated as Guru Poornima, symbolically honouring and respecting Gurus and teachers who have taught us the Vidya.

It is believed that, Sage Sri VedaVyasaru was born on this day of Pournami in the Lunar month of Aashada.

(Vaisakha Sukla Trayodasi is also reckoned as Sri Vedavyasa Jayanti)

It is also said to be the day Sri VedaVyasaru had commenced his work on Brahma-Suuthras.

Regarded as the Aadi Guru, greatest of all Gurus, Guru of Gurus, Sage Sri VedaVyasaru is adored even today by one and all, whose powers and knowledge are unsurpassed.

Though Chaturmasa starts for general public from Hari Sayani Ekadasi, traditionally, Ascetics start their Chaturmasa Deeksha from this day of Guru Pournima. Perhaps, it is considered as the Avatara day of the great sage Sri VedaVyasaru an incarnation of Lord Vishnu.

Festival season starts with Guru Vandana on Guru Pournami day and in Hindu philosophy Guru (Aachaarya) occupies third position in the quartet of...

- Mathru Devo Bhava,
- Pithru Devo Bhava,
- Aachaarya Devo Bhava and
- Athithi Devo Bhava.

Hindu philosophy confers paramount importance to spiritual gurus.

Gurus are always regarded as a link between an individual and the Immortal.

It is not possible for everyone to communicate with God. The divine message is communicated only through the voice of such divine and noble souls who keeps taking birth on this earth time and again.

A true Guru is a transmitting medium, a transporting agent and a transparent embodiment of the divine grace and compassion.

It is said that he alone is the true teacher who is illumined by the light of true knowledge.

There is nothing that a true Guru cannot bestow on his disciples. If we surrender absolutely without any reservation he will save us from all sorrow and show us the way to salvation.

Through various teachings and practices he helps an individual to progress from the human to the divine consciousness.

Distinguished Gurus like Lord VedaVyasa are responsible for the unassailable and grand Hindu Philosophy, civilization and culture ie. BhaaratEya Samskriti.

Hindu heritage and culture would be indebted to this illustrious seer Sage Sri VedaVyasaru forever.

Perhaps the most befitting way to pay our respects and obeisance to this great legendary divine Sage would be, by living according to his ideals and propagating his noble and divine works.

VyasaAya VisHnu RoopaAya VyaAsa RoopaAya VisHnave
Namo Vai BraHma NidHaye VaasisHtaaya Namo NamaH!

My repeated salutations are to Vyasa

- who is a form of Lord Vishnu and to
- Vishnu who is a form of Vyasa,
- who is a descendent of sage Vasishta,
- who is a treasure of Brahman.

Can there be a better GURU than ParamaAtma who is called as... "guruHgurutaMo dHaAmah.... (Sri Vishnu Sahasranama Stothram sloka # 23);

He is not only a Guru but a Guru of Gurus' the Universal Guru, the best among the best Gurus (gurutaMaH) whether it is...

HayaGreeva, Kapila Bhagavantha, Sri Rama, Sri Krishna, DattaAtreya, VedaVyasa, etc.... in all forms the Supreme God Vishnu has played the role of a Guru even for BraHmaAdi Devatas and is a Shelter/Aasraya (Dhaama) for one and all in this Universe.

ವಸುದೇವಸುತಂ ದೇವಂ ಕಂಸಚಾಣೂರಮರ್ದನಂ

ದೇವಕಿ ಪರಮಾನಂದಂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ಗುರುಂ

ವಸುದೇವ ಸುತಂ ದೇವಂ ಕಂಸ ಚಾಣೂರ ಮರ್ದನಮ್ |

ದೇವಕೀ ಪರಮಾನಂದಂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ಗುರುಮ್ ||

vasudeva sutam devam kamsa cāṇūramardanam |

devakī paramānandam kṛṣṇam vande jagadgurum ||

NAGA-CHATURTHI/PANCHAMI

(Sravana sukla Chaturthi/Panchami)

Naga Chaturthi falling on the 4th day during the bright fortnight of auspicious Sravana Maasa followed by Naga Panchami on the next day is celebrated as Naga Devatha festival.

Serpent God Aadi Sesha is the presiding Deity for Panchami thithi.

It is a festival celebrated every year in honour of Snakes. It is considered as highly auspicious and sacred to worship the Serpent God on these days.

It is said to be the day Lord Brahma gave a boon to Serpents that they would get adored by human beings on the Earth.

It was on this day of Naga Panchami, King Janamejaya stopped his Sarpa Yaga and a new lease of life was given to the Serpents.

Generally, we find people getting scared at the sight of a snake, but in reality, serpents have become part and parcel of our Hindu religion and culture. They have acquired a prominent place in Hindu Puranas.

Among the snakes, Cobra is considered as Serpent God (Naga Devatha) and Nagaaradhana (Snake worship) is one of the accepted sattsampradaya in Hindu religion since yore. There is a separate world for snakes known as Naaga Loka among the nether worlds.

Among the serpent Gods, Anantha (Aadi Sesha) and Vasuki are in the forefront. We find many pauranic legends associated with Serpents and their worship.

Symbolism of several Deities is associated with Serpents. For example,

the seat on which Lord Vishnu rests (Anantha Sayana) in his abode Sri Vaikunta is nothing but Aadi Sesha (Anantha) the thousand headed Serpent God; "Ananthaaya Namasthubhyam SahasraSirase Namaha"

Lord Shiva's neck is adored by a serpent.

Lord Ganesha is depicted as wearing Naga Yagnopaveetham.

At Kukukke Subramanya Kshethra Lord Subramanya is worshiped along with Vaasuki.

We find Lord Venkateshwara at Tirumala wearing Naagabharana on his shoulders.

Tirumala hills the abode of Lord Venkateswara is said to be the manifestation of Lord Aadisesha. That is why it is also called as

Seshaachala. From a distance Tirumala hills appears in a serpentine form.

In Sri Venkatesha Stothram (Brahmanda Purana) we find Lord Venkateswara eulogized as "Seshadri patih eva cha" meaning... the one who is the Lord of Seshadri Hills (Lord of AadiSesha) on the top of which Lord Sriinivaasa is eternally stationed.

aSEshaSayanam SEshaSayanam SEshaSaAyinaAm
SEshaAdriISaMaSEsham SriInivAsam BhajE~nisam

In AadityaPuranaAntargata Sri Venkatachala Mahatmya, DevaSarma eulogizes Lord SriniVasa with the above sloka;

During Ksheera Sagara Madhanam, Vasuki the Serpent God was used as a rope for churning the ocean.

Lord Sri Krishna says in Sri Bhagawad Geeta, Vibhooti Yoga (sloka 28 & 29) that He is Anantha among the Naga Sect and Vasuki among the Serpents.

In Tretha Yuga during Sri Ramaavathara, Aadi Sesha took the form of Lakshmana, Lord Sri Rama's younger brother and

In Dwapara Yuga during Sri Krishnaavathara he took the form of Balarama (Nara) the elder brother of Lord Sri Krishna.

Arjuna of Mahabharatha fame married a Naga Kanya called Uloochi.

Naga Devatha is one of the nine presiding Deities of Yagnopaveetham who is also offered prayer before wearing it.

Prominent Madhva Saints, Sri JayaTheertharu (TeekaRayaru) is considered as the Aavesha of Aadi Sesha.

In the life history of Saint Sri Raghavendra Swamy, we find him having worshiped Naga Devatha by offering daily milk

during his 13 years of stay in the house of Sri Appanacharya at Bichhali near Mantralayam.

As per legend, in the backyard of Sri Appanacharya's house there was a snake bill where a king Cobra used to reside in it. Sri Raghavendra Swamy during his stay at Bhikshalaya was regularly offering milk to the serpent (Aadi Sesha) after his daily pooja/rituals and the serpent used come and drink the milk.

When Sri Rayaru decided to move to Manchali he had taken a decision to dismantle the snake bill. Accordingly, when it was dismantled an idol of snake appeared in its place which is being worshiped currently.

A snake-bill is considered as a temple of Serpent God and in some places snake idols are installed under the shade of Banyan Tree.

At some other places we find exclusive temples erected for Naga Devatha worship.

In some families especially in South India, we find exclusive private temples of Naga Devatha are erected by the family members and they conduct annual festival in its honour.

Naga is also a household name among Hindus and we find people calling their children with the name of Nagadevatha.

People perform Nagaaradhana and worship Naga Devatha for the welfare and well-being of their family and children and for taking forward their family lineage.

It is strongly believed and said that for those who are childless, Naga Devatha Pratishta and Nagaaradhana with proper Anusandhana bestows them with progeny.

Famous Naga Kshethras...

There are several pilgrim centers considered as Naga Kshethras; some of the famous and ancient Naga Kshethras associated with pouranic legends are...

- Sri Kukke Subramanya (Karnataka State),
- Sri Kshethra Kudupu (near Mangalore),
- Ghaati Subramanya (near Doddabalapur in Karnataka),
- Thirunageswaram (near Kumbhakonam) &
- Nagerkoil (in Tamil Nadu),
- Manasa Devi temple (in Hardwar in Uttar Pradesh), and
- Nageshwar Jyothirlinga Kshetra (near Dwaraka)

are some of the famous Naga Kshethras.

Time and again through its medium of festivals, Hindu philosophy put across the human race to live in tandem and harmony with the nature and its species.

Perhaps this is the message the festival of Naga Panchami conveys.

ಅನಂತಶಯನಂ ದೇವಂ ಸರ್ವಶೋಕವಿನಾಶನಮ್ |
ಲೋಕಾಧಾರಂ ವಾರುಣೀಶಂ ನಾಗೇಂದ್ರಂ ಸನ್ನಮಾಮ್ಯಹಮ್ ||
ಶೇಷ ದೇವಾ ವಾರುಣಿ ಪತಿ ಪಾಹಿ || ಪ ||
ಶೇಷದೇವ ತ್ರಯಿಘೋಷನ ಮುಖಪರಿ | ಪೋಷಿಸು ಎಮ್ಮಭಿಲಾಷೆಯ ಸಲಿಸಿ
... ಶ್ರೀ ಜಗನ್ನಾಥ ದಾಸರು

There could be sampradaya bheda but, in general Naga Devatha should be worshiped on this day with Shodasa Upachaara Pooja with Sankarshana Roopi ParamaAtma (Lord Vishnu) as Antharyaami;

Depending on availability and sampradaya, Naga Shila or Silver Naga Pratima or Snake Bill will be used. We also find people symbolically drawing the picture of a snake (naAga) on both sides of the outer wall of their houses.

There is also a custom to observe fast on the day of Naga Chaturthi and break the same on the next day after offering prayers to Naga Devatha once again.

On the day of Naga Chaturthi/Panchami digging of soil, ploughing of the field, cutting of trees, fried/roasted foods are forbidden.

Preparations made with Thila, Jaggery, and Rice (Thambittu, ChigiLi) are offered as Naivedya;

For observing Naga-Chaturthi Vrata, Chaturthi thithi should be MadhyaAnna Vyaapini and

for Naga-Panchami, Panchami should be PoovaViddha, that means Panchami mixed with Chaturthi to be preferred.

On the day of Garuda Panchami, Lord Garuda also to be worshiped along with Sesha Devaru/Naaga Devatha.

अनंतं वासुकिं शेषं पद्मकंबलकौ तथा ।
तथा कार्कोटकं नागं भुजंगश्वतरौ तथा ॥
धृतराष्ट्रं शंखपालं कालीयं तक्षकं तथा ।
पिंगलं च महानागं सपत्नीकान् प्रपूजयेत् ॥

ಅನಂತಂ ವಾಸುಕಿಂ ಶೇಷಂ ಪದ್ಮಕಂಬಲಕೌ ತಥಾ |
ತಥಾ ಕಾರ್ಕೋಟಕಂ ನಾಗಂ ಭುಜಂಗಶ್ವತರೌ ತಥಾ ||
ಧೃತರಾಷ್ಟ್ರಂ ಶಂಖಪಾಲಂ ಕಾಲೀಯಂ ತಕ್ಷಕಂ ತಥಾ |
ಪಿಂಗಲಂ ಚ ಮಹಾನಾಗಂ ಸಪತ್ನೀಕಾನ್ ಪ್ರಪೂಜಯೇತ್ ||

anantam vaasukim shESham padmakambalakou tathaa |
tathaa kaarkOTakam naagam bhujamgashvatarou tathaa ||
dhRutaraaShTram shanKapaalam kaalIyam takShakam tathaa
|
pingalam cha mahaanaagam sapatnIkaan prapoojayEt ||

NaAga Stuthi (Kannada)

సర్పాపసర్ప భద్రం తే దూరం గచ్ఛ మహవిష
జనమేజయ యాగాంతే ఆస్తిక వచనం స్మర
అనంతాయ నమస్తుభ్యం సహస్రశిరసే నమః
నమోస్తు పద్మనాభాయ నాగానాం పతయే నమః
అనంతో వాసుకిః శేషః పద్మనాభశ్చ కంబళః
శంఖపాలో ధార్తరాష్ట్రః తక్షకః కాళీయ స్తథా
ఐతేషాం నవ నామాని నాగానాం చ మహత్మనామ్
సాయంకాలే పరేన్నిత్యం ప్రాతఃకాలే విశేషతః
విషాత్తస్య భయం నాస్తి సర్వత్ర విజయీ భవేత్
అనంతానంతదేవేశ

అనంతఫలదాయక

అనంతరూపి విశ్వాత్మాన్

అనంతాయ నమోనమః

NaAga Stuthi (Telugu)

సర్పాపసర్ప భద్రం తే దూరం గచ్ఛ మహవిష
జనమేజయ యాగాంతే ఆస్తిక వచనం స్మర
అనంతాయ నమస్తుభ్యం సహస్రశిరసే నమః
నమోస్తు పద్మనాభాయ నాగానాం పతయే నమః
అనంతో వాసుకిః శేషః పద్మనాభశ్చ కంబళః
శంఖపాలో ధార్తరాష్ట్రః తక్షకః కాళీయ స్తథా
ఏతేషాం నవ నామాని నాగానాం చ మహత్మనామ్
సాయంకాలే పరేన్నిత్యం ప్రాతఃకాలే విశేషతః

విషాత్తస్య భయం నాస్తి సర్వత్ర విజయీ భవేత్
అనంతానంతదేవేశ అనంతఫలదాయక
అనంతరూపి విశ్వాత్మాన్ అనంతాయ నమోనమః

gAruDa pAncHami (brief about Garuda)

Sravana Sukla Panchami is also reckoned as GARDUA PANCHAMI dedicated to Lord Garuda the divine King of Birds.

On this day Lord Garuda is also worshiped along with Sesha Devaru/Nagadevatha;

Said to be an embodiment of Vedas (Veda Swaroopi) Garuda is prominently eulogized in Puranas for his knowledge, strength and power.

With the head and wings of an eagle, with a strong nose and body of a human, Garuda is regarded as the King of birds Pakshiraja. His reference we find in several Puranas.

Garuda Purana one of the Ashtadasa Puranas is exclusively dedicated in the name of Garuda. This shows Garuda's prominence in Hindu philosophy. Garuda Purana is regarded as a Saattvik Purana.

Garuda was born to Kashyapa Prajapathi and his wife Vinatha. Anura the Rathasaarathi (charioteer) of Surya the Sun God is his brother. Serpents are his Gnathis (step brothers) born to Kadhru another wife of Sage Kashyapa and sister of Vinatha.

Garuda had even ventured to bring Amrutha from Heaven in order to get his mother released from the bondage (Daasya).

Sravana Sukla Panchami is believed to be the day Garuda & His mother got released from Daasya (bondage) and hence, the day is reckoned as Garuda Panchami.

Devotees believe Garuda Panchami to be the day Garuda was born and hence, it is also celebrated as Garuda Jayanthi.

On this day special celebrations are held at Tirumala temple where Malayappa Swamy (Lord Venkateshwara) is taken out in procession on Garuda Vahana.

Garudaadri one of the seven hills among the Tirumala hills is named after Garuda.

Tirumala Srivaari Brahmotsavam of Lord Sri Venkateswara starts with the hoisting of a flag with a picture of Garuda on the Dhvajasthambha.

On the fifth day of the festival, famous Garudotsavam takes place when Lord Venkateshwara is taken out in procession with Garuda carrying the Lord on his shoulders.

It is believed and said that it is highly meritorious and mukthi pradham to have darshan of the Lord seated on Garuda.

Lord Sri Krishna says in Bhagawadgita Vibhuthi Yoga (sloka # 30) that He is Garuda among birds "Vynatheyatcha Pakshinaam".

Panchamukha Aanjaneya Swamy (five headed Hanuman) is depicted as having Garuda as one of the five faces facing west.

Garuda is the Divine Vehicle or Vaahana (chief mount) of Lord Vishnu carrying Him on his shoulders and thus Lord Vishnu is called as Garudavahana.

**Mangalam Bhagawan VishnuH: Mangalam Madhusuudana:
Mangalam Pundareekaaksha: Mangalam GarudadHwajah:**

Garudadhvajah is one of the names of Lord Vishnu; the one whose banner/flag is Garuda; the one who has Garuda in his flag;

An ardent devotee of Lord Vishnu, Garuda always resides in Sri Vaikunta engaged in eternal service to Lord SriManNarayana.

Pouranically Garuda is also known by other names viz.

- Garuthmantha,
- Vynatheyra,
- Suparna,
- Naagaanthaka,
- Pakshiraja and
- Vinathasutha.

As per Taratamya Garuda is placed in 5th Kaksha along with Sesha Devaru & Rudra DEvaru; Lord Vishnu is antaryaAmi of Garuda; There is no avathara for Garuda;

Garuda Dwadasanama Stotra...

suparNaM vainatEyaM cha naagaariM naagabhooShaNam|
viShaaMtakaM shashaaMkaM cha aadityam vishwatOmukham|| 1||
rugmaMtam khagapatiM taarkShyaM kaashyapanaMdanaM
dwaadashaitaani naamaani garuDasya mahaatmanaH ||2||
yaH paThEt praatarutthaaya sarvatra vijayI bhavEt|
viShaM naakramatE tasya na taM hiMsati pannagaH ||3||
saMgraamE vyavahaarE cha kaaryasiddhiM cha maanavaH
baMdhanaanmuktimaapnOti yaatraayaaM siddhimaapnuyaat
kaaryasiddhiM kuruShwaarya vihagaaya namO stutE ||4||
|| iti garuDadwaadashanaama stOtram ||
madhwEshaArpaNamastu

गरुड द्वादशनामस्तोत्रम्.

सुपर्णं वैनतेयं च नागारिं नागभूषणम्।
विषांतकं शशांकं च आदित्यम विश्वतोमुखम्॥ १॥

रुग्मंतम् खगपतिं ताक्ष्यं काश्यपनंदनं
द्वादशैतानि नामानि गरुडस्य महात्मनः ॥२॥
यः पठेत् प्रातरुत्थाय सर्वत्र विजया भवेत्।
विषं नाक्रमते तस्य न तं हिंसति पन्नगः ॥३॥

संग्रामे व्यवहारे च कार्यसिद्धिं च मानवः
बंधनान्मुक्तिमाप्नोति यात्रायां सिद्धिमाप्नुयात्
कार्यसिद्धिं कुरुष्वार्य विहगाय नमो ऽ स्तुते ॥४॥

www

గరుడ ద్వాదశనామస్తోత్రమ్.

గరుడ ద్వాదశనామస్తోత్రమ్.

సుపణం వ్యేనతేయం చ నాగారిం నాగభూషణమ్|

విజాంతకం శతాంకం చ ఆదిత్యమ్ విశ్వతోముఖమ్|| ౧||

సువర్ణం పైనతీయం చ నాగారిం నాగభూషణమ్|

విషాంతకం శతాంకం చ ఆదిత్యమ్ విశ్వతోముఖమ్|| ౧||

రుగ్మంతమ్ ఖగవతిం తార్క్వ్యం కాశ్యపనందనం

ద్వాదశైతాని నామాని గరుడస్య మహాత్మనః ||౨||

రుగ్మంతమ్ ఖగవతిం తార్క్వ్యం కాశ్యపనందనం

ద్వాదశైతాని నామాని గరుడస్య మహాత్మనః ||౨||

యః పఠేత్ ప్రాతరుత్థాయ సర్వత్ర విజయీ భవేత్|

విషం నాక్రమతే తస్య న తం హింసతి పన్నగః ||౩||

యః పఠేత్ ప్రాతరుత్థాయ సర్వత్ర విజయీ భవేత్|

విషం నాక్రమతే తస్య న తం హింసతి పన్నగః ||౩||

సంగ్రామే వ్యవహారే చ కార్యసిద్ధిం చ మానవః

బంధనాన్ముక్తిమాప్నోతి యాత్రాయాం సిద్ధిమాప్నుయాత్

కార్యసిద్ధిం కురుష్వాయ విహగాయ నమోఽస్తుతే ||౪||

సంగ్రామే వ్యవహారే చ కార్యసిద్ధిం చ మానవః

బంధనాన్ముక్తిమాప్నోతి యాత్రాయాం సిద్ధిమాప్నుయాత్

కార్యసిద్ధిం కురుష్వాయ విహగాయ నమోఽస్తుతే ||౪||

UPAKARMA

What is UpaKarma?

Upakarma is a Vedic ritual that is celebrated every year generally on the full Moon day of the Lunar Month SraAvana that falls during August–September months of English calendar which also coincides with the monsoon season.

Upakarma is referred to as Avani Avittam in Tamil, Jandhyala Punnama in Telugu, and Janivarada Habba in Kannada.

This day also coincides with two other important events viz.

Raakhi (Raksha Bandhan) and Hayagreeva Jayanthi (Supreme Lord of knowledge and wisdom).

Literally Upa means before and Karma means an action. Upakarma means an action performed before commencement of Vedic studies. Upa also refers to nearness or in close touch with Upanishads (Vedas).

In simple terms Upakarma refers to changing of sacred (Holy) thread called Yagnopaveetham on this day by the three varnas (Brahmins, Kshatriyas and Vysyas).

Upakarma also means the beginning or Aarambha. It is beginning of the study of Vedas and Upanishads. In ancient days study of Vedas and Upanishads was compulsory especially for Brahmins.

One will get eligibility to study Vedas and Upanishads only after getting properly inducted into Gayathri through the process of Upanayana Sanskaara;

To commemorate this, even today this day is observed as Upakarma by symbolically changing the sacred thread and performing certain rituals that marks the beginning of study of Vedas.

Upakarma is also reckoned as the day one has to submit/surrender (samarpana) whatever he has learned (VedaAdHyana) in the past year at the lotus feet of the Supreme God of learning Lord Hayagreeva/Sri VedayVyasaru which is known as UtsArjAna.

Why Upakarma to be performed on this day?

One may get a doubt as to why it is to be observed only on this day? why not on other days?

Sravana/Bhadrapada months also falls during the period of Chaturmasam the sacred period to perform sacred austerities.

In olden days people used to resort to study of Vedas only for a period of six months in a year starting from this day (Sravana to Pushya).

Hence, to begin study of Vedas they used to start with a ritual of changing the Yagnopaveetham (Upakarma) on this day. Of-course nowadays the study of Vedas is being done throughout the year as it is not possible to restrict for only six months.

Also, in olden days when proper transport facilities were not available people used to stop travelling during rainy/monsoon season that coincide with Chaturmasam and stay for four months in a particular place.

Since this period is not suitable for travelling, they used to resort to study of Vedas. This we observe even today in case of Ascetics who stick to a particular place during this period and perform their austerities and also engage themselves in study Vedas and Upanishads.

Another reason is, this day of Sravana Pournima also coincides with Hayagreeva Jayanthi. Lord Hayagreeva an avathara of Lord Vishnu and regarded as the Supreme God of knowledge and wisdom is believed to have incarnated on this day and restored the lost Vedas to the Universe (Brahma);

To pay our obeisance and salutations to the God of Vedas (Lord Hayagreeva) who is also protector of Vedas, this day is marked as Upakarma by commencing the study of Vedic scripts.

Yagnopaveetham is changed on this day to convey a message that Vedic scripts cannot be studied or learned without Upanayana SaNskaAra.

HOW TO RECKON (Dating) UPAKARMA?

When to perform Upakarma?

While Upakarma in general is observed on the full moon day of Sravana Masa, in practice it is based on the Vedic division/branch one belongs to.

We all know that Vedas were conveniently bifurcated into four divisions' viz. Rig Veda, Yajurveda, Sama Veda and Atharvana Veda.

Since ancient days people have started adopting one of these four divisions according to their lineage for performing sacred rituals.

Upakarma which is also one of the Vedic rituals is observed according to the branch of Veda one belongs to as per lineage.

As per Dharma Shastra, performing of Upakarma is based on coincidence of certain elements of Almanac (Panchanga).

Accordingly, Upakarma is to be observed,

> For followers of Rug-Veda

SraAvana Maasa, Sravana Nakshathra, Panchami Thithi, Hastha naksthra during sukla paksha are important while Sravana Nakshthra is to be preferred;

> For followers of Yajur-Veda

on the Full Moon day (Pournami) during SraAvana masa where Pournami thithi is prevailing beyond Sangavakaala. Pournami should be viddha with Pratipada and not Chaturdasi.

> For followers of SaAma-Veda

on the day coinciding with Hastha Nakshathra during Bhaadrapada masa.

> For followers of Adharvana-Veda

Upakarma can be performed either on Sraavana Pournami or on Bhaadrapada Pournami day.

Above rules are applicable for both regulars (Nithya) as well as for first timers (Noothana).

When not to perform Upakarma?

Upakarma should not be performed if the day coincides with,

- > Adhika-maAsa (Mala maAsa) or
- > Eclipse (Grahana);
- > When there is an overlapping of Guru or Sukra Moudyami (Guru/SukraAstha);

[This is applicable for first timers (Noothana) as well as for subsequent (Nithya) Upakarma]

Upakarma should not be performed when there is,

- > Jaataasoucha (birth) or
- > Mruthaasoucha (mourning) in the family.

Upakarma for the first timers (Noothana)

Apart from above, for first timers who are newly inducted into Upanayana samskara, Upakarma should not be performed;

- > When there is coincidence of Sankramana;

What? If it could not be performed on the stipulated day...

In case of RugVedis/YajurVedis...

If Sravana Nakshathra/Pournami accordingly is not available as per schedule, Upakarma can be observed on the day of Panchami /Hastha nakshathra during Sukla Paksha (for Rug-

Vedis) and Pournami (for Yajur-Vedis) in any of the Sravana/Bhadrapada/AashaAda months;

Similarly, in case of Sama-Vedis it can be performed during SraAvana masa on the day of Hastha star.

On the day of Upakarma, generally we come across people participating in Upakarma-Vidhi conducted at various temples and mutts. But, for various reasons it may not be practically possible for everyone to visit temples for performing Upakarma Vidhi.

Moreover, the need to change Yagnopaveetham arises time and again on several occasions during the course of one's religious/spiritual life. Hence, it is imperative to know the procedure of changing Yagnopaveetham viz. Yagnopaveetha Dharana Vidhi/Yagnopaveetha Samskaara.

For more details, a comprehensive (PDF) document on has been published/uploaded; viewers may read/download from the link given below.

<https://drive.google.com/file/d/12Q7SM4fMmNY9UBHd1mY-aFOxZI8suOnT/view?usp=sharing>

RAKSHA BANDHAN (RaAkhi)

What is RaAkhi?

Rakhi is a popular festival celebrated across the country especially in North India, Rajasthan, Gujarat, and Maharashtra. Like Holi and Diwali, Rakhi is also celebrated as a national festival.

It is celebrated on the full moon day (Sravana Poornima) of the lunar Month Sravana which also coincide with Upakarma and Hayagreeva Jayanthi.

This festival is also called as Rakhi Poornima, Nariyal Poornima, Kajari Poornima, and Sravana Poornima according to the celebrations held in different states.

On the occasion of this festival generally we observe sisters tie a sacred thread called Rakhi to the wrist of their brothers, in turn brothers give gifts to their sisters and exchange sweets to mark the occasion.

While etymology of the word Rakhi could not be traced, the word Raka in Sanskrit is referred to as a woman, full moon day, sentiment, affection etc.

Perhaps, women tying the sacred thread (Rakhi) on the full Moon day on the occasion of Raksha Bandhan out of sentimental affection to their brothers connect to the meaning of the word Raka.

ORIGIN & HISTORY OF RAKSHA BANDHAN

While exact origin of the festival Rakhi could not be traced, there are certain historical references that connects to the festival of Raksha Bandhan. It also seems to have roots in the ancient rituals and tradition of India.

Indra–Sachi Devi–Brihaspathi.... It is said as per Bhavishya Purana that, Indra the King of Devathas was advised by Deva Guru Bruhaspathi to wear a Raksha Bandhan as a protection against enemies (Demons) when he was getting defeated at the hands of Vritra.

Accordingly, Sachi Devi (consort of Indra) and Brihaspathi tie Raksha Bandhan to Indra on this full moon day in the month of Sravana.

Lord Sri Krishna–Yudhistira... It is said that Lord Sri Krishna had advised Yudhistira (Dharma Raja) to get a Raksha Bandhan tied to his hand as a protection against the impending evils.

These references show that the festival of Rakhi and the tradition of Raksha Bandhan is an ancient tradition not of recent origin.

Concept & Significance of Raksha Bandhan...

Raksha means protection or defence and Bandhan means a bond.

Raksha Bandhan means tying of sacred band as a symbol of protection or defense against all evils.

The concept of Raksha Bandhan is mainly that of a protection against the impending evils.

Though popularly depicted as a festival among brother and sister (biological siblings), if one looks back into the history it is not confined to only Raakhi festival or is it confined to only between a sister and brother.

It could be by a wife or a Mother, or a Guru or a saint/sage. We also find people adopting for this purpose brothers in the neighbourhood when own brothers are not available.

Commonly we find people going to the priests in temples and getting sacred thread tied to their hands especially on the new moon day (Amavasya). Belief is that it will act as a protection against evils.

In Hindu religious functions we observe the Purohit tying sacred thread to the wrist of person/s performing the sacred ritual before its commencement.

Even the Yagnopaveetham acts as a Raksha (protection) to the wearer if one maintains its sanctity and spirituality and performs nithya karma like Sandhyavandana etc. without fail.

In the concept of Marriage, Suthra Dharana (Mangala Suthra) and Kankana Bandhana (tying of sacred thread to the wrist of

bride and bridegroom by each other) also indicates the inner significance and meaning Raksha Bandhan.

In the context of Sri Anantha Padmanabha Vratha significant feature is worshiping Lord Anantha with a red coloured silk thread having 14 knots known as Thora. On completion of pooja this Thora is tied to the shoulder or wrist of the Grihastha. It is believed to act as a protection (Raksha) to the one who wears it.

There are several such traditions which are similar that Indians follow in their day-to-day life and all these signify the concept of Raksha Bandhan (protection).

What is being celebrated now is an extension of the ancient tradition.

Significance of Raksha Bandhan from a sloka that is recited while tying the Rakhi.

**! Yena baddho Balee raajaa daanavendro mahaabalah
tena twaam anubadhnaami Raksha maa chala maa chala!!**

(I am tying a Rakhi on you, like the one on mighty demon king Bali. Be firm, O Rakhi, do not falter).

Raksha Bandhan is also known by various other names viz. Vish tarak (destroyer of evil), Punya Pradayak (bestower of merits), Papa Nashak (destroyer of sins).

MESSAGE OF RAAKHI FESTIVAL....

Apparently, Raksha Bandhan symbolizes the unmatched bondage of love, care and respect between a brother and a sister which is renewed through the Rakhi festival.

Raksha Bandhan escalates the need for both men and women, young and old to cultivate pious feelings for each other and live in a harmonious co-existence as brothers and sisters in the society.

Thus, the festival of Rakhi conveys a message that has socio spiritual significance underscoring the need for nurturing of positive qualities, purity in thought, word and deed.

AaraAdHanA Mahotsava of MANTRALAYA GURU
SaArVABhOUmA SRI RAaGHAVENDRA SWAMY

(Sravana Bahula Dwiteeya)

Worshipping Gurus' (preceptor) is a tradition in Bharateeya Samskruti that is in vogue since time immemorial and Hindu philosophy confers paramount importance to spiritual Gurus.

They are regarded as a link between an individual and immortal; a transparent personification of divine grace and compassion.

If we absolutely surrender to a true Guru with true devotion without any reservation, he will save us from all sorrow and suffering, shows the path to salvation.

Divine gifted Guru Sarvabhoma Sri Raghavendra Swamy of Mantralayam;

- one of the most acclaimed Saints,
- a true and pious Guru,
- an embodiment of compassion;

is in the forefront of such divine and noble souls who have taken birth on this earth in the recent Indian history.

Whether GuruRaayaru (Sri Raaghavendra Swamy) is inside or outside the Brundavana it doesn't make any difference; there will be no dearth of his glory and merits.

Sri Guru Raayaru has performed several miracles when he was alive and also after entering the Brundavana. Even today, devotees continue to experience His miracles and divine grace.

A well-wisher of society, Sri Raghavendra Swamy is a great divine and gifted soul destined to provide solace and succour to millions of needy people. He is...

- A helping hand to the needy;
- a remedy to the suffering;
- a consolation to the grieved;
- a healer to the sick;
- Bhava Roga Vaidya (doctor of humanity)
- Sri Raayaru is Mr. Dependable to the common man.

While Guru Sri Raaghavendra Swamy is worthy to be adored on a daily basis; three dates are most important in His calendar. They are...

Phalguna sukla Saptami celebrated as Sri Raghavendra Theerthara Jayanthi, the day Kaamadhenu, Kalpavruksha, Parimalaacharya, Guru Saarbavhouma, Poojyaaya, Sri Raghavendra swamy of Mantralayam was born.

Phalguna Sukla Bidigi (Dwiteeya) the day the sacred name, the powerful Taaraka manthra Raaghavendra took birth and Sri Raayaru took sanyasa Deeksha and ascended the throne of Vedanta Saamraajya founded by Saint Sri Madhvaachaarya. This day is celebrated as Sri Guru Saarbavhoumara Pattabhisheka Dina.

Sraavana Bahula Bidigi the sacred day Sri Raghavendra Swamy the great saint of Madhva philosophy; Avathaara Purusha (Prahlada-Baahlika-Vyaasa Raayaru) made Sajeeva Brundavana Pravesa in the year 1671 AD that is celebrated as Sri Raayara Aaraadhana.

To commemorate these events especially Sri Raayara Aaraadhana, special celebrations are held in a grand manner across the country at all temples of Sri Raaghavendra Swamy

more particularly at Mantralayam the abode of Guru Sri Raaghavendra.

On this sacred occasion of Sri Raayara Aaraadhana it is our ardent duty and also our boon to worship him, offer our obeisance and salutations to this great spiritual Guru Sri Raayaru and seek his blessings.

Blessed are those who worship and sing the glory of Sri Raghavendra Swamy.

Aaraadhana of Sri Raaghavendra Swamy will be held with special celebrations called Saptha Raathrotsava at Mantralayam on a grand large scale.

On this occasion various religious and cultural activities would be organized by Sri Raghavendra Swamy Mutt at Mantralayam.

Sri Guru Raayaru should always be adored with utmost reverence; devotion; faith; obeisance and gratitude. He is KaliYuga KaAmadhenu – KalpAvriksha; His glory is everlasting;

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ |
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ||

Poojyaaya Raaghavendraaya satyadharmarataayacha
Bhajataam kalpavrukshaaya namataam kaamadhenave;

SRI KRISHNA JANMAASHTAMI/JAYANTHI

(Sravana Bahula Ashtami)

It is our sacred sampradaya to celebrate birth days of Bhagawad Avathara Moorthis of Lord Vishnu as a festival.

One such sacred occasion is that of Lord Sri Krishna which is known as Sri KrishnaAshtami also known as JanmaAshtami.

Lord Sri Krishna was born on the lunar day Bahula Ashtami known as KaAlaAshtami at midnight in the constellation of Rohini Nakshathra in the lunar month SraAvana maasam when Moon (Chandra) was in Vrushabha RaAsi and Sun was in Simha RaAsi.

If there is occurrence of both KaAlaAAshtami and Rohini star at midnight time that Ashtami is referred to as Jayanthi Yoga which is considered as highly sacred and meritorious which is capable of destroying all the evils and sins. It is called as Sri Krishna Jayanthi.

We find a reference to this in SriMadAachaarya's script Jayanti Nirnaya in the following sloka....

rohiNyAmardharAtre tu yadA kAlAshhTamI bhavet.h |
jaya.ntInAma sA proktA sarvapApapraNAshini ||

Fasting on the day of Sri Krishna JanmaAshtami is prescribed and is considered as highly meritorious that gives phala equivalent to or even more than that of fasting on several Ekaadasi days.

Fasting and food restrictions are observed on the lines of EkaAdasi.

Regarding paArane (breaking fast) we come across three different traditions that are in vogue;

- after Utsava ends ie. after giving Chandrodaya Arghya;
- after thithi or nakshathra ends whichever is earlier; and
- after both thithi and nakshathra ends;

generally, Matha sampradaya is followed and Yatha Shakti...

After conducting special pooja (ShodasaupachaAra) and prayer/bhajans; arghya is given to Lord Sri Krishna on the day

of Janmashtami at Moonrise time coinciding with Ashtami thithi and/or Rohini star.

Incarnation of Lord Sri Krishna took place in the 28th Dwapara Yuga of the current Vaivaswatha Manvanthara 5247 years back.

Sri Krishnaavathara is considered as VaAsudeva roopa of the Supreme God Vishnu's fourfold (chaturvyuuha) manifestation.

Lord Sri Krishna took birth in Chandra Vamsa in Yadu dynasty in the clan of Vrushni.

“Vasudeva Sutam Devam Kamsa Chaanura Mardanam
Devaki ParamaAnandam Krishnam Vande Jagad Gurum”

He was born to the noble couple Vasudeva and his consort Devaki Devi as their eighth child.

Devaki and Vasudeva in their previous birth had performed severe penance for several thousands of years to have Lord Vishnu as their child. As a result, Lord Vishnu took birth as...

Prusnigarbha in Krutha Yuga to the Divine couple Prusni and Suthapa,

As **Vamana** to the Divine Sage couple Kashyapa and Aditi in Vaamana Avathara and thirdly,

As **Sri Krishna** to Devaki and Vasudeva in Sri Krishnaavathara;

Before taking birth, He gave darshan to them in his original form of Lord Sri ManNarayana reminding them of their lineage and the boon given to them.

Main purpose of His Avathara was Dushta Sikshana and Sishta Rakshana and to uplift the Dharma.

Lord Sri Krishna the slayer of all demons, the remover of all obstacles and sole guardian of his countless devotees, guiding

them towards salvation by washing away all their accumulated sins.

Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana.

Sri Madbhagavatham considered as the King of all Puranas covers exclusively about Lord Sri Krishna in the 10th Canto.

Lord Sri Krishna physically lived on this Earth for 125 + years before His niryaAna took place at Prabhasa Kshethra near Somanath in Gujarat. Sri Krishna was and is a towering and multifaceted personality ever to remain as a role model. His preaching through Bhagawadgeeta is a Divine gift to the mankind across the world.

KrishnaAya VaAsudevaaya Haraye ParamaAtmane |
Pranatha klesaNAAshaAya GovindaAya Namoh Namaha ||

KLESHA means grief/suffering/troubles.... Lord Sri Krishna is the one who destroys our sufferings; of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

KRISHNAAYA VAASUDEVAAYA - Lord Sri Krishna is the Supreme God Vaasudeva - Hari Sarvottama;

Useful information (Sri Krushna Jayanthi Prayukta)

On the day of Sri KrishnaAshtami, Arghya has to be given by all age groups with the following manthra after performing pooja to Lord Sri KRISHNA along with...

- Vasudeva,
- Devaki Devi,
- Yashoda,
- Nanda and
- Balarama.

ಶ್ರೀಮಧಾಚಾರ್ಯರ ಜಯಂತಿ ನಿರ್ಣಯದಲ್ಲಿ ಬರುವ ಶ್ಲೋಕ : ಕೃಷ್ಣಮ್ ಚ ಬಲಭದ್ರಂ ಚ
ವಸುದೇವಂ ಚ ದೇವಕೀಮ್ | ನಂದಗೋಪಂ ಯಶೋದಾಮ್ ಚ ಸುಭದ್ರಾಮ್ ತತ್ರ
ಪೂಜಯೇತ್ || ಕೃಷ್ಣಜಯಂತಿಯಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನನ್ನೂ, ಬಲರಾಮನನ್ನೂ, ವಸುದೇವನನ್ನೂ,
ದೇವಕಿಯನ್ನೂ, ನಂದಗೋಪನನ್ನೂ, ಯಶೋದೆಯನ್ನೂ, ಸುಭದ್ರೆಯನ್ನೂ ಪೂಜಿಸಬೇಕು.

Arghya should be given to both Lord Sri Krishna as well as to
the Moon God (Chandra) at Moonrise time as per the local
calendar with **anusandhana...**

!Bharatiramana Mukhyaprananthargatha,

Sri Krishnaaya Namaha!

Arghya should be given with Shanka (Couch) filled with
water/milk, flowers/thulasi, Chandana and dakshina...

Giving Arghya on this day is considered as highly meritorious
that gives the merits of Bhoodaana.

ಶ್ರೀ ಕೃಷ್ಣ ಅರ್ಘ್ಯಮಂತ್ರಮ್

ಜಾತಃ ಕಂಸವಧಾರ್ಥಾಯ ಭೂಭಾರೋತ್ತಾರಣಾಯ ಚ
ಕೌರವಾಣಾಂ ವಿನಾಶಾಯ ದೈತ್ಯಾಣಾಂ ನಿಧನಾಯ ಚ
ಪಾಂಡವಾಣಾಂ ಹಿತಾರ್ಥಾಯ ಧರ್ಮಸಂಸ್ಥಾಪನಾಯ ಚ
ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ದೇವಕ್ಯಾ ಸಹಿತೋ ಹರೇ

ಕೃಷ್ಣನ ಅರ್ಘ್ಯ

ಜಾತಃ ಕಂಸವಧಾರ್ಥಾಯ ಭೂಭಾರೋತ್ತಾರಣಾಯ ಚ
ಕೌರವಾಣಾಂ ವಿನಾಶಾಯ ದೈತ್ಯಾಣಾಂ ನಿಧನಾಯ ಚ
ಪಾಂಡವಾಣಾಂ ಹಿತಾರ್ಥಾಯ ಧರ್ಮಸಂಸ್ಥಾಪನಾಯ ಚ
ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ದೇವಕ್ಯಾ ಸಹಿತೋ ಹರೇ
ದೇವಕೀ ಸಹಿತ ಶ್ರೀ ಕೃಷ್ಣಾಯ ನಮಃ |

ಇದಮರ್ಘ್ಯಂ ಇದಮರ್ಘ್ಯಂ ಇದಮರ್ಘ್ಯಂ ಸಮರ್ಪಯಾಮಿ |

ಕೃಷ್ಣಾರ್ಘ್ಯಮನ್ತ್ರ

ಜಾತ: ಕಂಸವಧಾರ್ಥಾಯ ಭೂಭಾರೋತ್ತಾರಣಾಯ ಚ |
ಕೌರವಾಣಾಂ ವಿನಾಶಾಯ ದೈತ್ಯಾಣಾಂ ನಿಧನಾಯ ಚ |
ಪಾಂಡವಾಣಾಂ ಹಿತಾರ್ಥಾಯ ಧರ್ಮಸಂಸ್ಥಾಪನಾಯ ಚ |
ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ದೇವಕಯಾ ಸಹಿತೋ ಹರೇ
ದೇವಕೀ ಸಹಿತ ಶ್ರೀ ಕೃಷ್ಣಾಯ ನಮಃ |
ಇದಮರ್ಘ್ಯಂ ಇದಮರ್ಘ್ಯಂ ಇದಮರ್ಘ್ಯಂ ಸಮರ್ಪಯಾಮಿ |

Krishna Arghya Manthra...

Jaathah Kamsavadhaarthaya Bhoobhaarottaranaaya Cha
Kouravaanaam Vinaashaaya dhaityanaam Nidhanaaya Cha
Paandavaanaam Hithaarthaya Dharmasamsthaapanaaya Cha
GruhaanArghyam Mayaa Dhattam Devakyaa sahitho Harey
dEvakI sahita shrI kRuShNaaya nama: |
idamarGyaM idamarGyaM idamarGyaM samarpayaami |

ಚಂದ್ರ ಅರ್ಘ್ಯಮ್

ಕ್ಷೀರೋದಾರ್ಣವಸಂಭೂತ ಅತ್ರಿಗೋತ್ರಸಮುದ್ಭವ
ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ರೋಹಿಣ್ಯಾ ಸಹಿತಃ ಶಶಿನ್

ಚಂದ್ರನ ಅರ್ಘ್ಯ

ಕ್ಷೀರೋದಾರ್ಣವಸಂಭೂತ ಅತ್ರಿಗೋತ್ರಸಮುದ್ಭವ
ಗೃಹಾಣಾರ್ಘ್ಯಂ ಮಯಾ ದತ್ತಂ ರೋಹಿಣ್ಯಾ ಸಹಿತಃ ಶಶಿನ್
ರೋಹಿಣೀಸಹಿತಾಯ ಚಂದ್ರಮಸೇ ಇದಮರ್ಘ್ಯಂ ಇದಮರ್ಘ್ಯಂ ಇದಮರ್ಘ್ಯಂ |

ಚಂದ್ರಾರ್ಘ್ಯಮನ್ತ್ರ

क्षीरोदार्णवसंभूत अत्रिगोत्रसमुद्भव ।
गृहाणार्घ्यं मया दत्तं रोहिण्या सहितः शशिन् ॥
रोहिणीसहिताय चंद्रमसे इदमर्घ्यं इदमर्घ्यं इदमर्घ्यं ।

Chandra Arghya Manthra

KsheerodaarnavaSambhootha AthriGothraSamudhbhava
GruhaanArghyam Mayaa Dhattam Rhohinyaa sahithah Shashin
rOhiNIсахिताया चाMdramasE idamarGyaM idamarGyaM
idamarGyaM |

➤ **KRISHNA (Krushna) Divine name - What does it indicate?**

Though Sri Krishna was called by several other names like Kesava, Govinda and Damodara etc... He was and is very popular as Krishna.

It is said that the name Krishna was suggested by Sage Garga who had earlier meditated on this name before Sri Krishna's birth.

The word Krishna is actually to be pronounced as 'Krushna' meaning the one who is dark in colour or all attractive.

"**Karshati iti Krishnah**" the one, who has the character, capacity and capability of attracting (aAkarshana) others with his beautiful, charming, delightful, ever smiling and fascinating figure.

The term *Krushna* appears in Sri Vishnu Sahasranama Stothram in two slokas...

agraahyah saasvatah #krushno lohitaakshah pratardanah...
(sloka # 7)

vedhaah svaangojitah #krushno dridhah sankarshanochyutah
(sloka # 59)

Krushna is > **AgraaHyah**; the one who is beyond our perception/grasping/comprehension; He is the one who cannot be grasped by our minor senses and He is beyond the reach of our sense organs and mind.

There are no instances or evidences of anyone having fully understood or grasped the Supreme God.

He is 'adHokshajaH' the one Who is beyond perception through senses and beyond knowledge acquired through senses.

In the word Krushna, Krush refers to everlasting (SaAswatha) and Na refers to Sath swaroopa. Krushna means Sat-Cht-Ananda, complete and blissful happiness.

LohitaaksHah – the one whose eyes are fascinatingly beautiful, charming, radiant and glowing like blooming red Lotus [Vishnu is KamalaNayana; SriRama is AravindaDalayatakshah;] Generally we come across Red eyes represent an angry person; but in case of the Lord, His angry is for Lokakalyaana; for the purpose of destroying evil and His anger is towards the evil-minded;

Pratardanah – He is a mighty, powerful, great destroyer at the time of cosmic dissolution (Maha-Pralaya) and for his devotees and for loka kalyaana He is 'Pranata klesha naashaaya' the one who destroys the sufferings in the world;

vedhaah svaangojitah #krushno dridhah sankarshanochyutah

the one who is the creator, organizer, great nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings.

the one who has a well-shaped, marvelous and beautiful embodiment (TribHuvana VapUsham VisHnumeEsham NamaAmi"),

the one who is invincible, steadfast, solid, very firm in his convictions, judgements, love and mercy,

A great destroyer of the universe at the time of cosmic dissolution, at the same time the one who is composed and untainted; He is permanent/everlasting, imperishable, indestructible – Achyutah;

नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmanya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnnaaya Govindaaya Namoh Namah ||

My repeated salutations to the Supreme God, ParaBrahma; the one Who is the well-wisher of Cows and Brahmins; the one Who is the benefactor of the whole world; Krishnasthu Swayam Bhagavan – Lord Sri Krishna is ParamaAtma, the ultimate reality – Bhagavantha - **kRusHnAm vAndE jAgad guRuM**

Sri Ganesha Chaturthi

(Bhadrapada Sukla Chaturthi)

As per Hindu Lunar Calendar every 4th lunar day (Chaturthi) of the bright fortnight (Sukla Paksha) is known as Vinayaka Chaturthi. The one that occurs during Bhadrapada Maasa is reckoned as Ganesha Chaturthi for performing Varasiddhi Vinayaka Vrata.

Chaturthi thithi spread beyond noon is prevailed upon for observance of Ganesha Pooja/ festival.

Depicted image is of Viswambhara naamaka Paramatma Lord Vishnu's Viswa Taijasa roopa (Lord Sri Hari) who is upaAsana moorthy of Lord Ganesha. Viswambhara moorti will have 19 faces with middle one of Elephant head (GajaMukHa) and nine human faces on either side.

Anusandhana for worshiping Lord Ganesha...

Sri GanapatiAntargatha-MukhyaPranaAntargatha

Sri ViswaroopaViswambharayaNamaha;

Lord Ganesha's worship/anugraha/blessings are very much required to mitigate Vipareeta JnyaAna and to know/learn yathaArtha jnyaAna ie., "Hari SARvottama-Vaayu Jeevottama"

To get rid of vaKra buddHi (purverted intelligence) and to have discriminative intelligence one should worship and have वक्रतुण्ड महाकाय (Lord Ganesha's) anugraha and it is very much required;

Lord of Vignas (obstacles), Lord Ganesha is controller of obstacles and destroyer of miseries of his devotees. Lord Ganapathi anugraha/blessings are very much required for...

- acquiring vidya;
- keeping mind focused/under control;
- acquiring discriminative intelligence;
- developing leadership skills;
- to mitigate vipareeta jnyaana;
- to overcome obstacles/aberrations in the path to realisation;
- to overcome/keep under control the negative passions;
- for hassle-free progress in life;

ವಕ್ರತುಂಡ ಮಹಾಕಾಯ ಕೋಟಿಸೂರ್ಯ ಸಮಪ್ರಭ
ನಿರ್ವಿಘ್ನಂ ಕುರುಮೇ ದೇವ ಸರ್ವಕಾರ್ಯೇಷು ಸರ್ವದಾ

Vakratunda Mahakaaya Suryakoti Samaprabha
Nirvighnam Kuru Mey Deva Sarva Kaaryeshu Sarvada

WHY WE SHOULD WORSHIP 🙏 LORD GANESHA?

As a Vedic God, presence of Lord Ganapathi has been felt in all cosmic ages and has been eulogized by Vedic scripts.

While several pAuranic scripts like Varaha Purana have made reference to Lord Ganesha, specific scripts viz. Sri Ganesha Purana, Mudgala Purana (both Upa Puranas) are exclusively dedicated to Lord Ganapathi.

As a leader of Ganas (divine groups) Ganapathi is considered as an elderly God though basically a demi-God. He has been conferred with a unique prominence as a potent God to be worshiped before worshipping any other God.

A great devotee of Lord Sri Hari, Ganapathy a Vishnu Parivaara Devata having visesha Vaayu aavesha is an adorable God the one who has abundant anugraha of Lord SriHari.

Viswambhara naamaka Paramatma, Lord Vishnu's Viswa Taijasa roopa (Lord Sri Hari) is upaAsana moorthy of Lord Ganesha.

As TattvaAbhimani Devata of Aakaasa Tattva Ganapati is placed in 18th Kakshya as per Tattvavada Taratamyā along with Vishvaksena - Kubera....

As Abhimani Devata of Aakaasa; Ganesha also becomes Abhimani Devata for Shabda (Srotrendriya) which is a Tattva (quality) of AakaAsa.

Worship of Lord Ganapathi is prevailing since time immemorial perhaps since Vedic times. There are several historical and pouranic references to the worship of Lord Ganesha and we

find several divine personalities having worshiped Lord Ganapathi on different occasions for various reasons.

Lord Vishnu in his incarnations as Sri Rama and Sri Krishna worshiped Lord Ganapathi for Loka Kalyana and to maintain the loka-reeti. As per the directions of Lord Sri Krishna, DharmaRaja worshipped Lord Ganesha after becoming Chakravarthi.

During DwaparaYuga, Ganapati incarnated as Charudeshna born as son of Lord Sri Krishna;

Lord Ganesha is the divine script writer who assisted Sri Vedavyasa Devaru the divine literary incarnation of Lord Vishnu in composition of the great epic MahaBharata.

Worship of Vishnu ParivaAra Devatas like Ganapati, Rudra Subramanya etc.should not be ignored. They should be worshipped appropriately with proper anusandhana and as per Taratamy; while focus should always be on...

Hari Sarvottama - BharatiramanaMukhyaPraanaAntargatha.

Lord Ganesha has played a significant role behind the origin of famous Theertha Kshethras (pilgrimage) of Lord Shiva at Gokarna (Aatma Linga Kshetra) and that of Lord Sri Ranganatha Swamy at Sri Rangam (Anthya Ranga Kshethra) near Trichy.

As Vighneshwara, Lord of Vignas (obstacles), Lord Ganesha is controller of obstacles and destroyer of miseries of his devotees.

Sri Jagannatha Dasaru has eulogized Lord Ganesha in an exclusive chapter in HarikathamruthaSaara VighneswaraStothra Sandhi;

Lord Ganesha is Abhimaani Devatha for Chaturthi thithi;

Lord Ganesha is known as Kshipra PrasaAdi the one who grants wishes of his devotees very quickly;

Lord Ganesha's anugraha is very much required for correct articulation to the mind and assimilation of the Supreme Tattva GnyaAna of the Supreme God - Hari Sarvottama and Bhakti on Lord Sri Hari.

Worship of Lord Ganesha helps an individual to get good education, knowledge, intelligence (discriminative) and wisdom.

Anusandhana...

Sri GanapatiAntargatha-MukhyaPranaAntargatha

Sri ViswaroopaViswambharayaNamaha;

ವಕ್ರತುಂಡ ಮಹಾಕಾಯ ಕೋಟಿಸೂರ್ಯ ಸಮಪ್ರಭ

ನಿರ್ವಿಘ್ನಂ ಕುರುಮೇ ದೇವ ಸರ್ವಕಾರ್ಯೇಷು ಸರ್ವದಾ

Vakratunda MahaAkaaya Suryakoti Samaprabha

Nirvighnam KuruMey Deva SarvaKaAryeshu Sarvada;

ಗಜಾನನಂ ಭೂತ ಗಣಾದಿ ಸೇವಿತಂ

ಕಪಿಧ್ವಜಂ ಬಾಹು ಫಲಸಾರ ಭಕ್ಷಿತಂ

ಉಮಾಸುತಂ ಶೋಕ ವಿನಾಶಕಾರಣಂ

ನಮಾಮಿ ವಿಘ್ನೇಶ್ವರ ಪಾದ ಪಂಕಜಂ

GajaAnanam-BhootHa-GanaAdhi-SevitaM

Kapitta-Jamboophala-SaAra-BhaksHitam

UmaAsutam Shoka-VinaAsHaKaAranam

NamaAmi VigHnesHwara PaAdaPankAjam;

GANESHA CHATURTHI - EKAVIMSHATI PATHRA POOJA

(Eco friendly & Medicinal value)

On the day of Ganesha Chaturthi festival, there is a tradition of worshipping Lord Ganesha with 21 different varieties of leaves (Pathra) known as Ekavimshati Pathra Pooja.

Since Vedic times, usage of sacred leaves and roots/stems/herbs of sacred trees is in vogue while performing any Homa/Yagna or any sacred ritual.

Apart from spiritual significance there is also an element of health consciousness and environmental protection involved in its usage.

Even today these leaves/herbs are used in preparing Ayurvedic medicines used for curing several diseases.

Apart from this they act as a Divine way of controlling pollution, be it water or air.

For example, Ganesha Chaturthi festival occurs during monsoon season when the climate is generally not suitable for health. People suffer from various viral infections and water born diseases during this period. There will be lot of water pollution also due to rains and floods during monsoon.

After Ganesha festival, Ganesha idols along with pooja leaves (Pathra) are immersed (Nimajjana) in water (rivers/canals/lakes/sea).

These leaves when they are thrown in to water it helps in purifying the water with its medicinal properties.

Let us see what these 21 varieties of leaves (Pathra) used in the Ganesha festival stands for and their medicinal value.

(1) Maachi Pathram (*Artemisia vulgaris*/Imperata Cylindrica)

They have the property of purifying the surrounding. They are used for curing skin diseases (leprosy, leucoderma), nervous diseases, and abdominal related.

(2) Bruhathee Pathram (*Solanum indicum*/Carisssa Carandass)

Used for asthma, cough, constipation. Also used for women in post-natal period

(3) Bilva Pathram (*Aegle marmelos*)

Used for Dysentery. It also purifies water. Bilva leaf is very popular in the worship of Lord Shiva.

(4) Durva Pathram (*Cyanodon dactylon*/Cyanodon Dacry)

It is used for Skin diseases, arresting bleeding, anemia.

Durva leaf is used in the worship of Lord Ganesha.

It is also called as Garike.

(5) Dattura Pathram (*Stramonium*)

Used for joint pains, abdominal, skin diseases, hair fall. Also used in poisonous bites

(6) Badari Pathram (*Zizipus Jujube*)

Used for digestive disorders, wounds and injuries, blood impurities. Also used for maintaining the voice. Badari Kshetra is known after these trees as they are in abundance in Badari. Lord Veda Vyasa is also called as Badarayana named after the forest of Badari trees which is said to be the hermitage of Lord Veda Vyasa.

(7) Apamarga Pathram (*Achyranthus Aspera*)

Used for digestive disorders and also used for poisonous bites.

(8) Thulasi Pathram (*Ocimum sanctum*)

Used for respiratory diseases, skin diseases, purifies air, water and surroundings. This is a common house hold plant which is considered to be very sacred and celestial. The leaves are used in the worship of Lord Vishnu who is very much fond of Thulasi.

(9) Chootha Pathram (*Azadarcata indica/ Mangifera indica*)

Used in Diabetics, for cracked heels, diseases of throat.

(10) Karaveera Pathram (*Thevetia Nerifolium/Nerium indicum*)

Used for leprosy, wounds and injuries, hair fall, lice.

(11) Vishnu Krantha Pathram (*Evolvulus*

Aisinoides/Convolvulus pluricaucis) – Used for Nervous related, memory power

(12) Daadimi Pathram (*Punica granatum*) – Used for

Dysentery, Vata/Pitta/Kapha dosha

(13) Devdaru Pathram (*Cedrus deodar*) – Used for skin diseases, wounds/injuries

(14) Maruvaka Pathram (*Origanum Valgara/Origanum*

majoram) – Used for Joint pains, skin diseases, heart diseases

(15) Sindhudara Pathram (*Vitex nigrundo*) – Used for Vaata related problems and also used in anti-poisonous drugs.

(16) Jajee Pathram (*Jasminum grandiflorum/Myristica*

Fragrans) Used for skin diseases, Mouth related problems and also in indigestion.

(17) Gandaki Pathram (*Sterculia Urens/Latha Durva*) – Used for Heart related, Piles, Skin diseases.

(18) Shami Pathram (*Prosopis specigera*) – It is used for respiratory problems.

(19) Aswattha Pathram (*Ficus religiosa*) – Its bark is used in preparation of many medicines. It is also used for arresting bleeding.

(20) Arjuna Pathram (Morinda Tinctoria/Terminelia Arjuna)
Used for Joint pains, Vata/Pitta/Kapha related, heart diseases, wounds and septic conditions

(21) Arka Pathram (Calotropis Procera) It is used in poisonous bites, wounds and injuries, curing skin diseases, leprosy, tumors, joint pains, etc... It is said that it has 64 varieties of medicinal usage. It is called as a healing herb.

Caution: While usage of these leaves has proven medicinal value, it is suggested to use them only under Medical advice.

Thus, worshipping Lord Ganesha with different varieties of leaves is associated with the belief that these medicinal values will reach the human beings either through air or water apart from providing the required sanctity and spirituality.

EkaVimsHati modAkApriya...

There is a sampradaya/tradition to offer Lord Ganesha # 21 bhakshya (Modaka) and worship with # 21 Pathra called Ekavimshati Pathra pooja.

Significance of # 21? A logical study...

Ekavimshati is a Sanskrit word meaning # 21 (5+5+5+5+1) which can be arranged as...

- five (5) organs of perception (GnaAnendriya) +
- five (5) organs of action (Karmendriya) +
- five (5) Pancha Praana (Vital energy forces) +
- five (5) basic elements of nature (Pancha Bhootha) +
- the Mind,
- add up to 21;

Numerologically Moon is the ruling planet of number (2) who is known as Mano-kaAraka signifying the mind and is the star lord of Hastha constellation.

Sri Ganesha Chaturthi (Vinayaka Vrata) is celebrated during Bhadrapada Maasa when generally Moon will be transiting in Hastha nakshathra on the day of Chaturthi;

Ganapathi is son of Lord Shiva (Rudra) who is Mano-abhimani devatha - Mano-niyaamaka the controller of the mind.

Ganapathi (who has visesha Vaayu aavesha) anugraha is very much required to control the wavering mind and keep it focused on Hari Sarvottama - Vaayu Jeevottama;

Astrologically, Hastha nakshathra falls in the zodiac sign Virgo (Kanya Raasi) which also partly houses Uttara-Phalguni nakshathra whose star Lord is Sun representing # (1); Number ONE signifies independence, leadership etc...

Though Sun is known as GrahaAdhihipathi leader of NavaGrahas Lord Ganesha who is Ganapathi the leader of Ganas (GanaAdhihipathi) is worshipped before offering pooja/homa to NavaGrahas;

Mercury (Budha) is sign Lord of Virgo (Kanya raasi) who represents # 5 (numerologically) and Buddhi (intelligence);

Combination of 1+5 (Sun+Mercury) gives an astrological yoga called BudhaAditya Yoga resulting in high intelligence and skill. To get rid of vaKra buddhi (perverted intelligence) and to have discriminative intelligence वक्रतुण्ड महाकाय (Lord Ganesha's) anugraha is very much required;

Virgo sign is natural sixth house (5+1=6) in the zodiac starting from Aries. Number (6) also signifies the Ari-Shadvargas viz. Kaama; Krodha; Lobha; Moha; Mada; Maatsarya which are impediments/barriers that cause Vighnas' in the growth and development of mankind and are responsible for all kinds of difficult experiences in our lives. By worshiping Lord Ganesha

who is VighnEshwara one can overcome these negative passions which are our internal enemies.

2+1=3. Number Three represents AUM (OM) in its diagrammatic aspect considered to be primordial. Viswambara roopa of Lord SriHari as Antharyaami (upaasana moorthi) and also having His visesha anugraha Ganapathi (Aakaasa tattva) is said and believed to be an embodiment of OmkaAra (Pranava Swaroopa) which is primordial to all Veda Manthras.

Number three (3) is considered as a highly sacred number that represents the Trinal Lords Brahma, Vishnu, Maheshwara (Shiva) and their energies Saraswathi, Lakshmi and Paarvathi. Known as Trimoorthis (Trinity) they are highly revered in Hindu philosophy.

Jupiter also known as Bruhaspathi the Deva Guru (divine preceptor) is the ruling planet of number (3) and astrologically he is Vidya kaaraka the significant for Vidya (education).

Jupiter is considered as the largest planet in the solar system. As abhimaani devatha for Aakaasa Tattva, Ganapathi is an elderly God who is offered obeisance first before commencement of Vidya and whose anugraha is very much required for acquiring Vidya and yathartha jnyaAna (Hari Sarvottama-Vaayu Jeevottama) and to dispel vipareeta jnyaAna.

Thus, Lord Ganapathi anugraha/blessings are very much required for

- acquiring vidya;
- keeping mind focused/under control;
- acquiring discriminative intelligence;
- developing leadership skills;
- to mitigate vipareeta jnyaana;

- to overcome obstacles/aberrations in the path to realisation;
- to overcome/keep under control the negative passions;
- for hassle-free progress in life;

ವಕ್ರತುಂಡ ಮಹಾಕಾಯ ಕೋಟಿಸೂರ್ಯ ಸಮಪ್ರಭ

ನಿರ್ವಿಘ್ನಂ ಕುರುಮೇ ದೇವ ಸರ್ವಕಾರ್ಯೇಷು ಸರ್ವದಾ

Vakratunda Mahakaaya Suryakoti Samaprabha

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SYMBOLISM OF LORD GANESHA >>> Pointers...

What does it convey?

Generally, we find Lord Ganesha depicted as a dwarf and fatty figure with pot belly, elephant head, large ears, small eyes, long nose, mouse as vehicle etc.

From an artistic angle this figure is most enchanting and blissful. But, behind this artistic symbolism hidden is, a philosophy, a moral, a management principle and a lesson for everybody to learn in life.

Big Head: Simple living and high thinking. It depicts the wisdom, knowledge (intelligence), discrimination, clear planning, and foresightedness which are very much the principles of management.

Big Ears: Listening is an art. A good listener is a good Manager (principle of lend your ear but be discriminative); quality of a good leader.

Small mouth: Talk less and work more. Productivity angle;

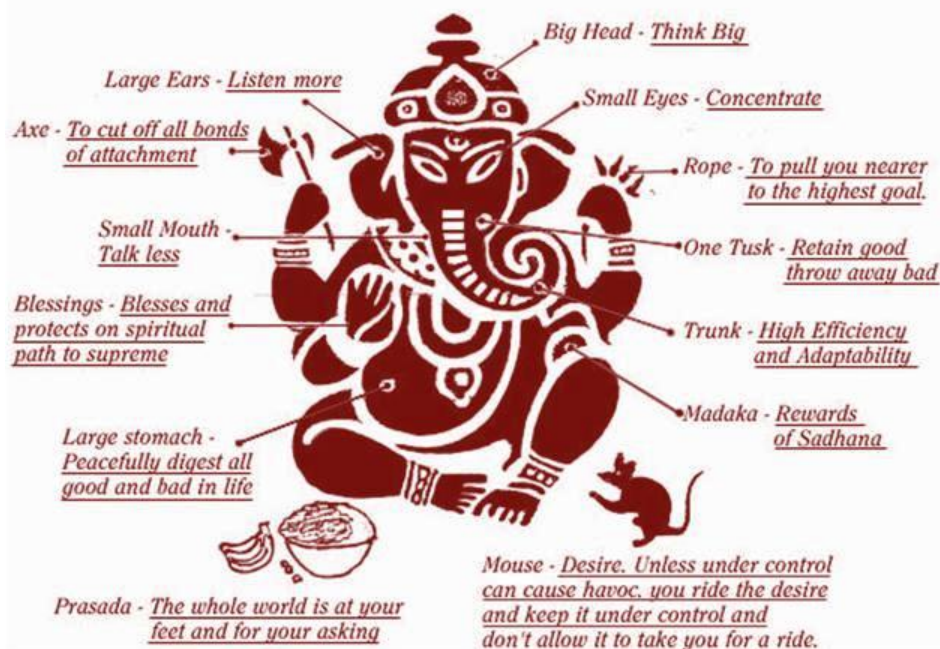
Small eyes: Stay focused; have a bird's view but not a worm's view. Be ever alert and conscious of surroundings.

Long nose and curved trunk: There is no straight path to success. Be flexible and adaptable. Long nose also indicates the reach.

Large Stomach: Ability to digest; Acceptability (accept both good and bad in life). Ganesha's large stomach is a treasure of Vedic knowledge.

Axe in the hand: Exercise proper controls in the path to success.

Ganesha Symbolism



Mouse:

Mouse symbolizes egoism which unless under control can cause havoc. Egoism is nothing but ignorance (darkness). You ride the ego and don't allow it to over ride you.

Always keep desires under check. All our sufferings in the world are caused by our own ego centric misconception and

consequent arrogance characterized by our ever-multiplying demand for wealth and desires.

Ego is the greatest enemy of human beings; one may understand the cosmos but never the ego.

Mouse symbolizes that “nothing is insignificant in this universe”. What is important is, one should know how to utilize them effectively. Don’t ignore the small. Size makes no difference.

Mouse also symbolizes the darkness of night. Mouse can see well in the dark. As Lord Ganesha’s vehicle mouse signifies an object that leads man from darkness to light.

Commonsense and Problem-solving skills:

Using one of his tusks when his quill got broken while scripting Mahabharatha. Commonsense prevails in life.

In fact with His presence of mind Lord Ganesha is indirectly responsible for the origin of the famous temple of Sri Ranganatha Swamy at Sri Rangam (Tamilnadu) and that of Lord Shiva at Gokarna (Karnataka).

Wisdom:

Treating parents as God (Maathru Devo Bhavah – Pithru Devo Bhavah); He is the one who has shown to the world the significance of parents by taking a circumambulation around his parents Lord Shiva and Goddess Parvathi that bestowed him the position of Ganaadhipathya, Lordship over the Ganas.

Communication:

Communication gap is the distance between the two ears. Lord Ganesha was specially chosen by Lord (Sage) Vedavyasa to script the great epic Mahabharatha. With his listening skills,

Lord Ganesha could effectively transcript narration given by Lord Vedavyasa without any communication gap.

Strategic Management and timely decision making:

Lord Ganesha decides to take Pradakshina (circumambulation) around his parents (Lord Shiva & Goddess Parvathi Devi) during the contest with his brother Lord Kaarthikeya.

Ultimately, He succeeds with his time management skills and presence of mind. Timely decision making is also visible in the episodes of the origin of Sri Rangam and Gokarna temples.

Adaptability & Opportunities from constraints:

With small feet; pot belly; mouse as vehicle etc... Ganesha never ran away from constraints & obstacles. He adapted well to the circumstances. With his common sense and wisdom he converted his constraints into opportunities without any ego and went on to become Chief Lord of Ganas (Ganapathi).

Role model:

Elephant shows the path in forest which is full of obstacles and constraints. A good leader is the one who leads by example.

Lord Ganesha is a leader acceptable to all; a leader who is a role model; a path maker; the one who is there when needed by his devotees (Kshipra Prasaadi).

Lord Ganesha signifies the triumph of wisdom over ignorance and of ego-lessness over desires.

Ultimate reward is through saadhana that is Modaka in the hands of Ganesha.

Thus, symbolism of Lord Ganesha is embodiment of wisdom and a visible representation of the highest reality > Hari Sarvottama.

One should properly understand the significance of Lord Ganesha; his symbolism; message it conveys and worship him with proper anusandhana for a hassle-free life and achievement of success in endeavors without obstacles.



**Sri Ganesha Chaturthi
Varasiddhi Vinayaka Vrata**
(Checklist)

1. Sri Vighneshwara Prarthana (Invocation with lighting of lamp)	24. Pushpa Pooja
2. Aachamana	25. Athah Anga Pooja
3. Praanayaama	26. Ekavimshati Pathra Pooja
4. Sankalpa	27. Ashtottara-Sathanama Pooja
5. Kalasha Pooja	28. Dhoopa
6. Peeta Pooja	29. Deepa
7. Haridra Ganapathi Pooja	30. Naivedya
8. Sri Ganapathi Prathima pooja	31. Thamboolam/Dakshina
9. Prana Prathishta	32. Mangala Neerajanam
10. Dhyanam (Prayer)	33. Aachamanam
11. Aavaahanam	34. Durvayugma (Garika Pooja)
12. Aasanam	35. Manthra Pushpam
13. Paadhyam	36. Raajopachaara
14. Arghyam	37. Pradakshina/Namaskara
15. Aachamanam	38. Vaayana Daanam
16. Madhuparkam	39. Prayer (Divine slokas)
17. Snanam (Panchamrutha)	40. Varasiddhi Vinayaka Vrata Katha (Reading)
18. Suddhodaka Snanam	41. Syamanthakhopaakhyanam
19. Vasthrum	42. Samarpna
20. Yagnopaveetham	43. Uttara (Punah) Pooja
21. Sindhooram	44. Udhwaasana
22. Aabharanam/Gandham	45. Nimajjana ...
23. Akshatha Samarpna	

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TEMPLES OF LORD GANESHA (Ashta Vinayaka Darshan...)

Prominent among the temples of Lord Sri Ganesha are a cluster of eight temples popularly known as Ashta Vinayaka temples totally dedicated to Lord Ganapati.

These temples are of ancient origin where Lord Vinayaka is believed to have manifested in different cosmic ages. They are...

- Sri Mayureshwar at Moregaon;
- Sri Siddhi Vinayaka at Siddhatek;
- Sri Ballaleshwar at Pali;
- Sri Varada Vinayaka at Mahad;
- Sri Chintamani at Theur;
- Sri Girijaatmaj at Lenyadri;
- Sri Vighneshwar at Ozhar;
- Sri Maha Ganapathi at Ranjangaon;

All these eight temples are located in the state of Maharashtra within a radius of about 100 km from Pune city.

Some of the other prominent temples of Lord Ganesha are....

- Siddhi Vinayaka Temple at Mumbai;
- Chintamani Ganesh Temple at Ujjain;
- Dhundi Ganapathi Temple at Varanasi (Kasi);
- Uchi Pillaiyar Temple (Rock Fort Temple) at Trichy;
- Karpaga Vinayakar Temple (near Karaikudi in Tamil Nadu);
- Madhur Ganapathi Temple at Kasargod in Kerala;
- Gokarna Ganapathi Temple at Gokarna;
- Idagunji Ganapathi Temple near Murudeshwar;
- Anegudda Ganapathi Temple at Kumbhasi (Kundapura);
- Sharavu Ganapathi Temple at Mangalore;
- Sasivekalu and Kadalekalu Ganapathi Temples at Hampi;
- Dodda Ganesha Temple at Bangalore;
- Varasiddhi Vinayaka Temple at Kanipakam (near Chittoor);
- Paathaala Ganapathi Temple at Sri Kalahasthi (Near Tirupathi);

- Saakshi Ganapathi Temple at Srisailam;

While the above list is not exhaustive; there are several other important temples of Lord Ganesha in the states of Orissa, Rajasthan, Gujarat, Bihar, Himachal Pradesh, Goa, Sikkim and Madhya Pradesh.

SyaMantHakopaAkHyaAna

(Sri Bhagavatha Purana -10th Canto)

Legends of Lord Ganesha and the customs & traditions of Ganesha Chaturthi festival is also associated with Lord Sri Krishna.

On one such occasion of Sri Ganesha Chaturthi; Chandra the Moon God's actions with Lord Sri Ganesha were unbecoming with the result Lord Ganesha cursed Moon. Impact of the curse was such that, whoever looks at the Moon will earn ill-repute.

This has resulted in whoever looking at the Moon started facing false allegations and ill-repute. Subsequently the curse was relaxed to "not looking at the Moon only on the day of Bhadrapada Sukla Chaturthi that is on the day of Sri Ganesha Chaturthi".

Incidentally it so happened that during Dwapara Yuga, Lord Sri Krishna also had to face false allegations (delusion) of having stolen (delusion) the precious jewel named Syamanthaka Mani owned by Sathrajit.

In order to wipe out the false allegations (delusion) made against Him and to make true the words of His upaAsaka Ganapati, Lord Sri Krishna himself had to personally intervene and search for the precious jewel.

During the course of His hunt for the jewel Lord Sri Krishna had to come across Jambavantha (Ramayana fame) and fight with him.

Finally, Lord Sri Krishna retrieved the jewel from Jambavantha and handed over the same to Sathrajit.

Thus, Lord Sri Krishna got rid of the false allegations (delusion) made against Him and in the process, He also married Jambavathi Devi and also Sathyabhama Devi.

This story of Syamanthaka Mani known as Syamanthakhopaakhyana is from the 10th canto of Sri Madbhagavatha Purana.

Since then it has become a custom that it is compulsorily read on the day of Sri Ganesha Chaturthi festival by everyone.

ಸಿಂಹ: ಪ್ರಸೇನಮವಧೀತ್, ಸಿಂಹೋ ಜಾಂಬವತಾ: ಹತ: |

ಸುಕುಮಾರಕ ಮಾ ರೋದೀ: ತವ ಹ್ಯೇಷ: ಸ್ಯಮಂತಕ: ||

Simha prasenamavadith simho jambhuvatha hathah |
sukumaraka ma rodhihi thava hyesha syamanthakah ||

सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः|

सुकुमारक मा रोदीस्तव ह्येष स्यमन्तकः ||

If one gets Chandra darshana on the day of Bhadrapada Sukla Chaturthi, one should pray Lord Ganesha, read Syamanthakopakhyana (Bhagavata - 10th Canto) and recite the above sloka.

ಸ್ಯಮಂತಕೋಪಾಖ್ಯಾನ

ನೈಮಿಷಾರಣ್ಯದಲ್ಲಿ ಒಮ್ಮೆ ಸೂತಪುರಾಣಿಕರನ್ನು ಶೌನಕಾದಿಗಳು ಗಣಪತಿಯ ಕಥೆಯನ್ನು ಹೇಳಿದಾಗ, ಅವರು ಹೇಳಿದರು - ಪೂರ್ವದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣಪರಮಾತ್ಮನೇ ತನಗೆ ಬಂದ ಅಪವಾದವನ್ನು ಪರಿಹರಿಸಿಕೊಳ್ಳಲು ಈ ವ್ರಥವನ್ನು ಮಾಡಿದನೆಂದರು. ಆಗ ಶೌನಕರು

ಪ್ರಶ್ನಿಸುತ್ತಾರೆ - ಜಗನ್ನಿಯಾಮಕನಾದ ಶ್ರೀಕೃಷ್ಣನಿಗೆ ಅಪವಾದವೇ? ಅದು ಹೇಗೆ ಸಾಧ್ಯ?
ಅದನ್ನು ವಿವರಿಸಿ ಹೇಳಲು ಬಯಸಿದಾಗ ಸೂತರು ಹೇಳುತ್ತಾರೆ -

ಭಾದ್ರಪದ ಚತುರ್ಥಿಯಂದು ಶ್ರೀ ಕೃಷ್ಣನು ಚಂದ್ರದರ್ಶನವನ್ನು ಮಾಡಿದ್ದರಿಂದ ಸ್ಯಮಂತಕ
ಮಣಿಗಳನ್ನೆಂಬ ಅಪಖ್ಯಾತಿಗೆ ಗುರಿಯಾದನು.

ಒಮ್ಮೆ ಬ್ರಹ್ಮದೇವರು ಗಣಪತಿಗೆ ಅಣಿಮಾದಿ ಅಷ್ಟಸಿದ್ಧಿಗಳನ್ನೂ ಅನುಗ್ರಹಿಸಿದರು. ಹೀಗೆ
ಅನುಗ್ರಹಿತನಾದ ಗಣಪತಿಯು ಸತ್ಯಲೋಕದಿಂದ ಚಂದ್ರಲೋಕಕ್ಕೆ ಬರುತ್ತಿರುವಾಗ ಎಡವಿ
ಬಿದ್ದನು. ಇದನ್ನು ನೋಡಿದ ಚಂದ್ರನು ಅಪಹಾಸ್ಯ ಮಾಡುತ್ತಾ ನಕ್ಕನು. ಈ ಸಂದರ್ಭದಲ್ಲಿ
ಚಂದ್ರನಿಗೆ ತಾನೇ ಅತಿ ಸುಂದರನೆಂಬ ಅಹಂಕಾರವೂ ಕಾರಣವಾಗಿತ್ತು. ಈ ಅಪಹಾಸ್ಯವನ್ನು
ನೋಡಿದ ಗಣಪತಿಯು ಕುಪಿತನಾಗಿ ಚಂದ್ರನಿಗೆ ಶಾಪವಿತ್ತನು "ನೀನು ಅತ್ಯಂತ ಸುಂದರನೆಂಬ
ಅಹಂಕಾರದಿಂದ ನನಗೆ ಅಪಹಾಸ್ಯ ಮಾಡಿರುವೆ. ಇಂದಿನಿಂದ ನಿನ್ನನ್ನು ಜನರು ನೋಡುವುದೇ
ಬೇಡ, ಅಕಸ್ಮಾತ್ ನೋಡಿದರೆ ಅವರಿಗೆ ಸುಳ್ಳು ಅಪವಾದ ಬರಲಿ" ಎಂದು. ಆಗ ತನ್ನ ತಪ್ಪಿಗೆ
ಪಶ್ಚಾತ್ತಾಪಗೊಂಡ ಚಂದ್ರನು ಗಣಪತಿಯನ್ನು ಸ್ತುತಿಸಿದನು ...

ಪ್ರಸೀದ ದೇವೇಶ ಜಗನ್ನಿವಾಸ ಗಣೇಶ ಲಂಬೋದರ ವಕ್ರತುಂಡ |

ವಿರಿಂಚಿ ನಾರಾಯಣ ಪೂಜ್ಯಮಾನ ಕ್ಷಮಸ್ವ ಮೇ ಗರ್ವಕೃತಂ ಚ ಹಾಸ್ಯಂ |

ಆಗ ಸಂತುಷ್ಟನಾದ ಗಣಪತಿಯು ತನ್ನ ಶಾಪವನ್ನು ಸಂಕುಚಿತಗೊಳಿಸಿದನು - "ಯಾರು
ಚಂದ್ರನನ್ನು ಗಣಪತಿಯ ದಿನವಾದ ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು ನೋಡುತ್ತಾರೋ
ಅವರಿಗೆ ಮಿಥ್ಯಾಪವಾದ ಬರಲಿ. ಬೇರೆ ದಿನ ನೋಡಲಡ್ಡಿಯಿಲ್ಲ".

ಅಥವಾ ಭಾದ್ರಪದ ಶುದ್ಧ ದ್ವಿತೀಯದಂದು ಬಿದಿಗೆ ಚಂದ್ರನನ್ನು ನೋಡಿದರೂ ಕೂಡ ಆ
ಅಪವಾದದಿಂದ ಮುಕ್ತಿಯಿದೆ.

ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು ಚಂದ್ರನನ್ನು ನೋಡಿದರೆ ಅಪವಾದ ತಪ್ಪದು. ಆದ್ದರಿಂದ
ಅಕಸ್ಮಾತ್ ಚಂದ್ರನನ್ನು ನೋಡಿದರೆ, ಅದರ ಪರಿಹಾರಾರ್ಥವಾಗಿ ಈ ಶ್ಲೋಕವನ್ನು ಪಠಿಸಿದರೆ ,
ಅಪವಾದದಿಂದ ಪರಿಹಾರವಾಗುವುದೆಂದು ವರವಿದೆ.

ಪರಮಾತ್ಮನ ಭಕ್ತನಾದ ಸತ್ಯಾಜಿತನು ಒಮ್ಮೆ ಸೂರ್ಯಮಂಡಲಾಂತರ್ಗತನಾದ ಸೂರ್ಯನಾರಾಯಣನನ್ನು ತಪ್ಪಿಸಿ, ಅವನಿಂದ ಸ್ಯಮಂತಕಮಣಿಯನ್ನು ಪಡೆದನು. ಸೂರ್ಯನು ಆ ಮಣಿಯನ್ನು ಸತ್ಯಾಜಿತನಿಗೆ ಕರುಣಿಸುವಾಗ ಅಶುಚಿಯಲ್ಲಿ ಇದನ್ನು ಧರಿಸಿದರೆ ಅದು ಒಲಿಯದೆಂದು ಹೇಳಿದ್ದನು. ಸತ್ಯಾಜಿತನು ವಿಷ್ಣುಭಕ್ತನಾಗಿದ್ದರೂ ಲೋಭತನವನ್ನು ಬಿಟ್ಟಿರಲಿಲ್ಲ. ಅವನ ಲೋಭತನವನ್ನು ಹೋಗಲಾಡಿಸಲೆಂದೇ ಶ್ರೀ ಕೃಷ್ಣನು ತನಗೆ ಆ ಸ್ಯಮಂತಕ ಮಣಿ ಬೇಕೆಂದು ಸತ್ಯಾಜಿತನಲ್ಲಿ ಕೇಳಿದಾಗ, ಅವನು ಅದನ್ನು ಕೊಡದೆ ತನ್ನ ಸಹೋದರನಾದ ಪ್ರಸೇನನಿಗೆ ನೀಡಿದ್ದನು.

ಪ್ರಸೇನನಾದರೋ ತಾನು ಭೇಟಿಯಾಡಲು ಹೋದಾಗ ಅಶುಚಿಯಾಗಿದ್ದಾಗ ಅದನ್ನು ಧರಿಸಿದ್ದನು. ಆಗ ಒಂದು ಸಿಂಹವು ಪ್ರಸೇನನನ್ನು ಕೊಂದು ಸ್ಯಮಂತಕಮಣಿಯನ್ನು ಕಚ್ಚಿಕೊಂಡು ಹೋಗುತ್ತಿತ್ತು. ಆಗ ದಾರಿಯಲ್ಲಿ ಜಾಂಬವಂತನೆಂಬ ಕರಡಿಯು ಆ ಸಿಂಹವನ್ನು ಕೊಂದು ಮಣಿಯನ್ನು ತನ್ನ ಗುಹೆಯಲ್ಲಿ ಮಗಳ ಉಯ್ಯಾಲೆಯಲ್ಲಿ ಕಟ್ಟಿದನು.

ಅಷ್ಟರಲ್ಲಿ ಸತ್ಯಾಜಿತನಾದರೋ ತನ್ನ ತಮ್ಮನು ವಾಪಸ್ಸು ಬರದಿರುವುದನ್ನು ನೋಡಿ, ಹಿಂದೆ ಕೃಷ್ಣನು ಸ್ಯಮಂತಕಮಣಿಯನ್ನು ಕೇಳಿದ್ದುದರಿಂದ ಅವನೇ ಈಗ ತನ್ನ ತಮ್ಮನನ್ನು ಕೊಂದು ಅಪಹರಿಸಿದ್ದಾನೆಂದು ಎಲ್ಲಾ ಕಡೆ ಪ್ರಚಾರ ಮಾಡಿದನು. ಕೃಷ್ಣನಾದರೋ ಒಮ್ಮೆ ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು ಚಂದ್ರದರ್ಶನ ಮಾಡಿದ್ದನು.

ಸರ್ವದೋಷದೂರನಾದ, ಸಕಲರಿಗೂ ನಿಯಾಮಕನಾದ ಪರಮಾತ್ಮನಿಗೆ ಅಪವಾದವೇ? ಇಲ್ಲ. ತಾನೇ ಗಣಪತಿಯ ಮಾತನ್ನು ಸತ್ಯವಾಗಿಸಲು, ಜಗನ್ನಾಟಕ ಸೂತ್ರದಾರಿಯಾದ ತಾನೇ ಲೋಕ ಶಿಕ್ಷನಾರ್ಥ ಅಪವಾದವನ್ನು ಸ್ವೀಕರಿಸಿದನು. ಮತ್ತು ಅದರ ಪರಿಹಾರಕ್ಕಾಗಿ ಸ್ಯಮಂತಕವನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೊರಟನು. ಕಾಡಿನಲ್ಲಿ ಸಿಂಹದಿಂದ ಹತನಾದ ಪ್ರಸೇನನನ್ನೂ, ಕರಡಿಯಿಂದ ಹತವಾದ ಸಿಂಹವನ್ನೂ ನೋಡಿ, ಕರಡಿಯ ಹೆಜ್ಜೆ ಗುರುತು ಹಿಡಿದು ಗುಹೆಯೊಳಗೆ ಪ್ರವೇಶಿಸಿದನು. ಗುಹೆಯಲ್ಲಿ ಜಾಂಬವಂತನ ಮಗಳಾದ ಜಾಂಬವತಿಯು ಆ ತೊಟ್ಟಿಲಲ್ಲಿದ್ದ ಮಗುವಿಗೆ ಹೇಳುತ್ತಿದ್ದಳು -

ಸಿಂಹ: ಪ್ರಸೇನಮವಧೀತ್, ಸಿಂಹೋ ಜಾಂಬವತಾ: ಹತ: |

ಸುಕುಮಾರಕ ಮಾ ರೋದೀ: ತವ ಹ್ಯೇಷ: ಸ್ಯಮಂತಕ: ||

ಅರ್ಥ - ಸಿಂಹವು ಪ್ರಸೇನನನ್ನು ಕೊಂದಿತು, ಸಿಂಹವನ್ನು ಜಾಂಬವಂತನೆಂಬ ಕರಡಿಯು ಸಂಹರಿಸಿತು. ಹೇ ಸುಕುಮಾರ ಅಳಬೇಡ, ಈ ಸ್ಯಮಂತಕಮಣಿಯು ನಿನಗಾಗಿ ಜಾಂಬವಂತನಿಂದ ತರಲಾಗಿದೆ. ಎಂದು ಹಾಡುತ್ತಿದ್ದಳು.

ಗುಹಾಪ್ರವೇಶಿಸಿದ ಕೃಷ್ಣನನ್ನು ನೋಡಿದ ಜಾಂಬವತಿಯು ಜೋರಾಗಿ ಕಿರುಚಿದಳು. ಆಗ ಅಲ್ಲಿಗೆ ಬಂದ ಜಾಂಬವಂತನು ಕೃಷ್ಣನೊಂದಿ ೨೮ ದಿನಗಳ ಕಾಲ ಯುದ್ಧಮಾಡಿದನು. (ತಾನೇ ಹಿಂದೆ ರಾಮಾವತಾರ ಕಾಲದಲ್ಲಿ ಶ್ರೀರಾಮನೊಂದಿಗೆ ಪ್ರಾರ್ಥಿಸಿ ಯುದ್ಧಭಿಕ್ಷೆಯನ್ನು ನೀಡಬೇಕೆಂದು ಕೇಳಿದ್ದನು. ಅದನ್ನು ಶ್ರೀಹರಿಯು ಕೃಷ್ಣಾವತಾರಕಾಲದಲ್ಲಿ ಅನುಗ್ರಹಿಸುವನೆಂದಿದ್ದನು.).

ಕೃಷ್ಣನೊಂದಿಗೆ ಅಷ್ಟು ದೀರ್ಘಕಾಲ ಯುದ್ಧ ಮಾಡಿ ಸೋತು ನಿಷ್ಠೇಷ್ಟಿತನ್ನದಾಗ ತನ್ನನ್ನು ಸೋಲಿಸಲು ಯಾರಿಗೂ ಸಾಮರ್ಥ್ಯವಿಲ್ಲದಿರುವಾಗ, ಬಹುಶಃ ಇವನು ರಾಮಚಂದ್ರನೋ ಎಂಬ ಅನುಮಾನ ಬಂದು, ರಾಮಸ್ಮರಣೆ ಮಾಡಲು, ಆಗ ಶ್ರೀಕೃಷ್ಣನಲ್ಲಿಯೇ ರಾಮಚಂದ್ರನನ್ನು ಕಂಡು, ತನ್ನ ತಪ್ಪಿನ ಅರಿವಾಗಿ ಪ್ರಾಯಶ್ಚಿತ್ತಕ್ಕಾಗಿ ತನ್ನ ಮಗಳಾದ ಜಾಂಬವತೀದೇವಿಯನ್ನು ಮತ್ತು ಸ್ಯಮಂತಕಮಣಿಯನ್ನೂ ಕೊಟ್ಟು ಕಳಿಸಿದನು.

ಶ್ರೀಕೃಷ್ಣನು ಹಿಂತಿರುಗಿ, ನಂತರ ಯಾದವರ ಸಭೆಯಲ್ಲಿ ಸತ್ವಾಜಿತನಿಗೆ ಸಕಲ ವೃತ್ತಾಂತವನ್ನೂ ತಿಳಿಸಿ, ಸ್ಯಮಂತಕಮಣಿಯನ್ನೂ ಹಿಂತಿರುಗಿಸಿದನು. ವೃಥಾ ಅಪವಾದವನ್ನು ಶ್ರೀಕೃಷ್ಣನ ಮೇಲೆ ಮಾಡಿದ್ದರಿಂದ ನೊಂದು, ತನ್ನ ಪಾಪವನ್ನು ಕಳೆಯುವ ಸಲವಾಗಿ ತನ್ನ ಪುತ್ರಿಯಾದ, ಸಾಕ್ಷಾತ್ ಭೂದೇವಿಯ ಅವತಾರಳಾದ ಸತ್ಯಭಾಮೆಯನ್ನು ಕೊಟ್ಟು ಮದುವೆ ಮಾಡಿದನು.

Sri Krishnaarpanamasthu

Sri GanapatiAnthargatha -MukhyPranaAnthargatha

Sri ViswaroopaViswambharayaNamaha

AnantHa ChAturdAsi

(AnaNtha PadmAnabHa VrAta)

Bhadrapada Sukla Chaturdasi

- Who is ANANTHA?
- What does the divine term Anantha indicate?

Anantha is not only a name but also one of the most important attributes (ANANTATA) of

ANANTHA KALYANA GUNA PARIPOORNA

Lord Vishnu;

the one who has countless number of auspicious/meritorious qualities/attributes which even Goddess Lakshmi Devi cannot count.

Anantha means the one...

- who is all pervasive,
- who is eternal,
- who is beyond all boundaries and
- for whom there is no limit either by space, time or location

He is the one,

- who has infinite number of forms and
- who dwells in the entire Universe.
- who is invincible and omni-present.
- whose glory is infinite.
- who is highly meritorious among the meritorious.
- No one can describe or define Him precisely.

He is also popularly called as PadmaNabHa the one who has a Lotus like navel or the one who has Lotus in the navel.

AnanthHa PadManabHa is none other than Lord Vishnu the Supreme God;

Namostvananthaya Sahasramuurthaye!

SahasraPaadaakshi Sirorubaahave!

Sahasranaamne Purushaya Saswathe!

SahasraKoti Yugadhaarine Namah!!

(Brahma Uvaacha)

- Salutations to the Infinite (Anantha) who,
- Has manifested as innumerable number of forms,
- Has innumerable feet, eyes, heads, arms,
- Has innumerable number of names,
- Is an eternal person,
- holds thousands of crores of Yugas which are uncountable.

Anantha Padmanabha Vrata (Tit-bits)

Significance of # 14 in Ananta Padmanabha Vrata

- > It is performed on the 14th Lunar day Chaturdasi.
- > This vratha is performed for 14 years before it is concluded with Udyapana.
- > Lord Vishnu is worshiped with 14 varieties of flowers, fruits and dishes.
- > Another significant feature in this vratha is worshiping Lord Anantha with a red coloured silk thread having 14 knots known as Thora.

A special sweet dish made with wheat flour and jaggery is prepared in 28 # and half of it is given to a Brahmana after Nivedana to Lord Anantha.

In the universe we have 14 worlds (Chaturdasa bhuvanas); seven above including earth and seven below the earth. Lord Vishnu (Anantha) is the Supreme God of this universe.

In the concept of kAlaGanana (Time element) we have 14 Manvantharas in one Kalpa and KaAlaPurusha Lord Vishnu (Anantha) is the presiding Deity who holds all these Manvantharas;

Chaturdasi thithi should be UdayaVyapni and if it is associated with Pournami thithi it is to be preferred and considered as auspicious,sacred for performing Anantha Padmanabha Vrata.

Donating a Cow (Gau-dana) on this day is considered as highly sacred and meritorious.

Details of Anantha Padmanabha Vrata Kalpa are mentioned in Bhavishyottara Purana.

Lord Sri Krishna narrated the significance of Sri Anantha Padmanabha Vrata to Dharmaraja. On the advice and direction of Lord Sri Krishna, Dharmaraja performed this Vrata during their exile in forests.

In this vratha, Lord Vishnu is worshiped in the posture of Anantha (reclining on Aadisesha) with shodasa upachaara pooja.

Seven # Dharbha (Kusa grass) are tied together representing Lord Anantha with seven hoods.

Those who perform this austerity as per norms with total devotion and sincerity will be bestowed with multiple merits viz. Dharma, Artha, Kama and Moksha.

ಅನಂತಾಯ ನಮಸ್ತುಭ್ಯಂ ಸಹಸ್ರಶಿರಸೇ ನಮಃ

ನಮೋಸ್ತು ಪದ್ಮನಾಭಾಯ ನಾಗಾನಾಂ ಪತಯೇ ನಮಃ

AnanthaAya namasTubhyam saHasraSirase Namah
Namostu PadmaNaABhaaya NaaGanaAm.Pathaye Namah;

Anantha is also the name of Sesha Devaru (AadiSesha);

the thousand headed Serpent God the seat on which Anantha Padmanabha (Lord Vishnu) rests in his abode Sri Vaikunta.

ANANTHA is vibhooti roopa of Lord Sri Krishna who says in Bhagawadgita (Vibhoothi Yoga) that He is the Anantha among the Naga Sect.

Ancient temples of Lord Anantha-Padmanabha

There is an ancient temple dedicated to Lord Sri Anantha Padmanabha at Sri Kshethra KUDUPU near Mangalore which is said to be in existence since Krita Yuga.

ANANTHA-SAYANAM at Thiruvananthapuram (Trivandrum) in Kerala;

Dedicated to Lord Anantha at Ananthagiri about 75 km from Hyderabad city. Here the Lord is said to have manifested as a Salagrama Shila who appears in Trimurthi Swaroopa of Anantha-Narasimha-Srinivasa. It is said that Sage Markandeya had performed penance at this place.

RANGANATHA kshetras on the banks of the holy river Kaveri at....

- Sri Rangam (near Trichy),
- Srirangapatna (near Mysore) and
- Shivana Samudra (about 100 km from Bangalore near Mandya on the way to Mysore);

All the three temples have Lord Vishnu in reclining form resting on Anantha (Bhujaga sayana). Posture of the Deity at the three temples is more or less same. (List is not exhaustive...)

Ananthananthadevesha Anantha Phaladayaka!

Anantharoopi Viswathman Ananthaya Namoh Namaha!! 🙏🙏🙏

TIRUMALA SRIVARI BRAHMOTSAVAM...

(Aaswayuja Maasam)

KruthEthu NaArasimho Bhoo TrethayaAm RagHunaNdana
DwaApare VaAsudevascHa KaAu VenkatanaAyaka!

- In Krutha Yuga; Lord Narasimha;
- in Tretha Yuga; Lord Sri Raama;
- in Dwaapara Yuga; Lord Sri Krushna and
- in Kaliyuga; Lord Sri Venkateswara;

are Prathyaksha Dhaivams (perceivable Deities).

As per pouranic legends it is believed and said that, Lord Vishnu is dwelling in Aananda Nilaya at Tirumala Kshethra in Archaroopa (worship form) in order to protect his devotees from the clutches of Kali in this Kali Yuga.

That's why Tirumala Kshethra is also known as Kaliyuga Vaikunta or Bhoo-Vaikunta where;

Lord Sri ManNaAraAyana in the form of SreEnivaAsa is present along with his consort Goddess Sri Maha Lakshmi in his chest (Hrudaya) making Aananda Nilaya as his abode.

Sri Venkataachala MahaAtmya; an exclusive and comprehensive collection of sacred scripts from twelve great puranas, eulogizes the origin, glory, significance, merits, dos and don'ts of the Seven Hills (Saptha Giri) and it's Lord Sri Venkateswara who is also known as Sriinivaasa.

One can imagine what would be the intensity and significance of rituals and festivals performed for such a majestic deity Lord Sri Venkateswara.

Every moment at Tirumala is a festive occasion. While performance of festivals and rituals at Tirumala temple is a daily affair (Nithya Kalyaana); annual celebrations called

Brahmotsavam has attained special uniqueness and significance among such celebrations.

Unique, world famous and the most sought-after temple festival Tirumala SreEvaari Brahmotsavam is held every year at the most sacred Tirumala Kshethra (Tirumala Hills) the seat of Lord Sri Venkateswara also called SreEnivaAsa who is Per se none other than SriManNaaraayana the Akhilaandakoti BrahmaAnda NaAyaka the Presiding Deity and Lord of the Universe the Supreme God Sri Hari Sarvottama. Scores of people from all walks of life will be longing to visit this sacred place Tirumala especially during Brahmotsavam to participate in the nine-day annual festival with utmost devotion and spirituality.

In general, Brahmotsavam is an annual temple festival performed to its deity that is celebrated on a large scale. But, the one that is performed at Tirumala is called as Brahmotsavam since it was initiated and performed for the first time by Lord Brahma himself in honour of and in obeisance to Lord Sri Venkateswara;

Also, to mark the occasion of Lord's entering Aananda Nilaya along with His consort Goddess Padmaavathi Devi at Tirumala Kshethra.

Since then, the ritual of Brahmotsavam is in vogue and is being celebrated every year without fail.

As a symbolic representation that Brahmotsavam was initiated first by Lord Brahma; a small chariot known as Brahma-Ratha will move daily in front of the procession Deities during the nine-day festival.

➤ TYPES OF BRAHMOTSAVAM

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<https://www.bhargavasarma.blogspot.com>

Various types of Brahmotsavams are performed at Tirumala temple viz.,

- Nithya Brahmotsavam
- Shanthi Brahmotsavam
- Sraddha (Aarjitha) Brahmotsavam

NITHYA BRAHMOTSAVAM

It is the one that is celebrated on specific days in a year on the basis of coincidence of a particular star. These celebrations are held for a period of three or five or seven or nine or eleven or thirteen days. The one that is held currently at Tirumala Kshethra every year on annual basis is called Nithya Brahmotsavam that is held for nine days.

SHAANTHI BRAHMOTSAVAM:

It is the one that is held especially as a remedy for draught, famine, fear of war, calamities and other mundane problems etc. In olden days they were held by the Kings for the welfare, peace and prosperity of people living in their kingdoms. These were generally held for five days.

SRADDHA BRAHMOTSAVAM:

It is also known as Aarjitha Brahmotsavam is held by any devotee for his own welfare by contributing the required amount on any day. We find this in the list of Aarjitha Sevas that are held daily at Tirumala Temple.

➤ **WHEN IS ANNUAL BRAHMOTSAVAM HELD?**

Annual Brahmotsavam also known as SaAlakatla Brahmotsavam is held every year during the solar month Kanyaa maasam;

when Sun is transiting Kanyaa (Virgo) raasi in the zodiac; that generally coincides with Devi Navarathri festival in Aaswayuja maasam as per lunar calendar, immediately after Mahaalaya Pithru Paksha.

It is held continuously for nine days during the bright fortnight in the lunar month of Aaswayuja maasam; generally starting from Sukla Prathipada (Paadyami) and ending on Navami day.

Ninth day of the festival should invariably coincide with Sravana (star) constellation which forms the basis for dating of Brahmotsavam schedule.

However, whenever there is an occurrence of Adhika maasam, it is a tradition Brahmotsavam is held twice in that year.

Sravana Nakshathra is the parameter for conclusion of both the Brahmotsavams.

Generally, there will be a gap of one month between the two festivals; with the first one held during Bhaadrapada maasam and the second one during Aaswayuja maasam.

Significant feature whenever two Brahmotsavams are held is; Dhwaja-arohana and Dhwaja-avarohana rituals will be held only once; that is during the first one viz. Saalakatla Brahmotsavam.

It is said and believed that, Lord Vishnu incarnated at Tirumala Kshethra as Sriinivaasa (Lord Venkateswara) in Sravana constellation during Kanyaa maasam which is the rationale behind holding Brahmotsavam during Kanyaa maasam.

During Brahmotsavam celebrations are held both morning and evening to the Utsava Moorthi (idols) of Lord Venkateswara

known as Malayappa Swamy; after performing pooja and other rituals.

During these nine days (except on certain days) Lord will be taken out in procession along with His consorts Sri Devi and Bhoo Devi fully decorated on different vehicles (Vaahanaas) around four streets of the temple complex called Maada streets.

In between the daily festival a ritual known as Snapana Thirumanjanam will be held to the Utsava Moorthis on a daily basis.

These celebrations and rituals are held as per Vikhanasa and Aagama Shaastras.

Each day of the festival is denoted by a unique name based on the vehicle in which Malayappa Swamy the procession deity of Lord Venkateswara is taken out. Each Vaahana has its own significance and conveys a message in its own way.

For a comprehensive document (PDF) on **Tirumala SriVaAri Brahmotsavam** please click on the link given below...

<https://drive.google.com/file/d/1CqcM2OiwQkbZRCNK1te2PLx-hzGa5hY1/view?usp=sharing>

sArAswatHi naMastHubHyam

(Aaswayuja Maasa – Sukla Paksha – Moola Nakshathra)

Goddess Saraswathi, the presiding deity of learning, knowledge and wisdom is also referred to as VaAkk Devi, the Goddess of Speech.

For any student, poet, writer, analyst, journalist, astrologer, musician, singer, preacher, philosopher, etc... to become proficient and to excel in their field, Divine blessings and Grace of VaAkk Devi is very much essential.

Saraswathi worship is necessary for spiritual enlightenment.

In HarikathaAmruthasaara (Mangalacharana Sandhi - sloka # 5) Sri Jagannatha Dasaru eulogizes Goddess Saraswathi as follows....

chaturavadanana rANi atirO
hita vimala vijnAni nigama
pratatigaLigabhimAni vINApANi brahmANi
natisi bEDuve janani lakumI
patiya guNagaLa tutipudake
sanmatiya pAlisi nelasu nI madvadana sadanadali

Goddess Saraswati the consort of Chaturmukha Brahma is VedaAbhimaAni Devata without whose (Brahmani) blessings it is impossible to get the yathartha gnyaAna of Vedas.

As VedaAbhimaani Devata, Saraswathi Devi is placed in 4th Kakshya along with Bharati dEvi as per TattvavaAda Taratamyā; **Anusandhana: Saraswathi antargatha > BraHmaAntargata > MaAyaVaAsudeva**

In the very first sloka of VaAyuStuti; Sri Thrivikrama Panditaachaaryaru is making a reference and adoration to Goddess Saraswathi (VaakkDevi) who is also known as SharadaDevi along with Lord Vishnu, Goddess LakshmiDevi, and Sri Aananda Theertharu (Lord Vaayu), indicating that, one should always offer salutations to these divine quartet before commencing any literary work or making any stothra, parayana, pravachana etc.

It was Goddess Saraswathi Devi who gave direction to Mantralaya Guru Saarvabhoma Sri Raghavendra Swamy (Venkatanatha) for Sanyasa sweekara;

Anything that we acquire in this life may perish but, the knowledge acquired through Akshara GnaAna will never perish and will be an eternal asset.

Blessings and Grace of Goddess Saraswathi Devi the presiding deity of such Akshara Gnyaana is very much essential for anyone to acquire and excel in the field of learning/education (Vidya-Buddhi-GnyaAna);

Vidya will excel, only when there is Vinaya/humility;

VIDYA will shine, only where there is Neeti/Samskaara;

When there is no Vinaya, where there is no Neeti/Samskaara such a person even though educated is a literately uneducated person;

In such places/with such persons Vidya Lakshmi will not reside;

Though Goddess Saraswathi Devi to be prayed/worshipped on a daily basis, special focus is given during Navarathri days. Starting from the day of Moola Nakshathra Goddess Saraswathi Devi is specially worshipped with shodasa-upachara pooja;

SrI SarasvatI dvAdaSanAma stOtraM...

sarasvatI tviyaM dRuShTvA vINApustaka dhAriNI |

haMsavAha samAyuktA vidyAdAnakarI mama || 1 ||

prathamaM BAraInAma dvitIyaMca sarasvatI |

tRutIyaM SAraAdEvi caturthaM haMsavAhini || 2 ||

paMcamaM jagatIKyAtaM ShaShThaM vAgISvarI tathA |

kaumArI saptamaM prOktaM aShTamaM brahmacAriNI || 3 ||

navamaM buddhidhAtrIca daSamaM varadAyini |
EkAdaSaM kShudraGaMTA dvAdaSaM BuvanESvari || 4 ||
brAhmE dvAdaSanAmAni trisandhyaM yaH paThEnnaraH |
jihvAgrE vasatE nityaM brahmarUpA sarasvatI || 5 ||
|| iti SrI sarasvatI dvAdaSanAma stOtraM saMpUrNaM ||

सरस्वती द्वादश नाम स्तोत्रं

सरस्वती त्वियं दृष्टा वीणा पुस्तक धारिणी
हंस वाह समायुक्ता विद्या दानकरी मम
प्रथमं भारती नाम द्वितीयं च सरस्वती
तृतीयं शारदा देवी चतुर्थं हम्सवाहना
पंचमं जगती ख्यातं शष्टमं वागीश्वरी तथा
कौमारी सप्तमं प्रोक्तं अष्टमं ब्रह्मचारिणी
नवमं बुद्धिदात्री च दशमं वर दायिनी
एकादशं क्षुद्रघंटा द्वादशं भुवनेश्वरी
ब्राह्मी द्वादश नामानि त्रिसंध्यं यः पठे न्नरः
सर्व सिद्धि करी तस्य प्रसन्ना परमेश्वरी
सा मे वसतु जिह्वाग्रे ब्रह्म रूपा सरस्वती
इति सरस्वती द्वादश नाम स्तोत्रं समाप्तं

సరస్వతీ ద్వాదశ నామ స్తోత్రం...

సరస్వతీ త్వియం దృష్టా వీణా పుస్తక ధారిణీ
హంస వాహ సమాయుక్తా విద్యా దానకరీ మమ
ప్రథమం భారతీ నామ ద్వితీయం చ సరస్వతీ
తృతీయం శారదా దేవీ చతుర్థం హంసవాహన
పంచమం జగతీ ఖ్యాతం షష్ఠం వాగీశ్వరీ తథా
కౌమారీ సప్తమం ప్రోక్తం అష్టమం బ్రహ్మచారిణీ
నవమం బుద్ధిదాత్రీ చ దశమం వరదాయినీ
ఏకాదశం క్షుద్రఘంటా ద్వాదశం భువనేశ్వరీ
బ్రాహ్మీ ద్వాదశ నామాని త్రిసంధ్యం యః పఠేన్నరః
సర్వ సిద్ధికరీ తస్య ప్రసన్నా పరమేశ్వరీ
సా మే వసతు జిహ్వగ్రే బ్రహ్మ రూపా సరస్వతీ
ఇతి సరస్వతీ ద్వాదశ నామ స్తోత్రం సమాప్తం

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

Saraswathi Namasthubhyam Varadey Kaamaroopinee!

Vidyaarambham Karishyami SiddhirBhavathu mey Sadaa!!

సరస్వతి నమస్తుభ్యం వరదే కామరూపిణి |

విద్యారంభం కరిష్యామి సిద్ధిభవతు మే సదా ||

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

నారాయణం నమస్కృత్య నరంఞ్చైవ నరోత్తమం |

దేవిం సరస్వతిం వ్యాసం తతో జయముదీరయేత్ ||

nArAyaNam namaskrutya naranchaiva narOttamam |

dEvIm sarasvatIm vyAsam tatO jayamUdIrayEt ||

॥ ಶ್ರೀ ಸರಸ್ವತೀ ದ್ವಾದಶನಾಮ ಸ್ತೋತ್ರಂ ॥

ಸರಸ್ವತೀ ತ್ವಿಯಂ ದೃಷ್ಟ್ವಾ ವೀಣಾಪುಸ್ತಕ ಧಾರಿಣೀ ।
ಹಂಸವಾಹ ಸಮಾಯುಕ್ತಾ ವಿದ್ಯಾದಾನಕರೀ ಮಮ ॥ ೧ ॥

ಪ್ರಥಮಂ ಭಾರತೀನಾಮ ದ್ವಿತೀಯಂಚ ಸರಸ್ವತೀ ।
ತೃತೀಯಂ ಕಾರದಾದೇವಿ ಚತುರ್ಥಂ ಹಂಸವಾಹಿನಿ ॥ ೨ ॥

ಪಂಚಮಂ ಜಗತೀಭ್ಯಾಶಂ ಪಷ್ಠಂ ವಾಗೀಶ್ವರೀ ತಥಾ ।
ಕೌಮಾರೀ ಸಪ್ತಮಂ ಪೋಕ್ಷಂ ಅಷ್ಟಮಂ ಬ್ರಹ್ಮಚಾರಿಣಿ ॥ ೩ ॥

ನವಮಂ ಬುದ್ಧಿಧಾತ್ರೀಚ ದಶಮಂ ಪರದಾಯಿನಿ ।
ವಿಕಾದಶಂ ಕ್ವದ್ರಘಂಭಾ ದ್ವಾದಶಂ ಭುವನೇಶ್ವರಿ ॥ ೪ ॥

ಬ್ರಾಹ್ಮೇ ದ್ವಾದಶನಾಮಾನಿ ತ್ರಿಸಂಸ್ಕಂ ಯಃ ಪಠೇನ್ನರಃ ।
ಜಿಹ್ವಾಗ್ರೇ ವಸತೇ ನಿತ್ಯಂ ಬ್ರಹ್ಮರೂಪಾ ಸರಸ್ವತೀ ॥ ೫ ॥

॥ ಇತಿ ಶ್ರೀ ಸರಸ್ವತೀ ದ್ವಾದಶನಾಮ ಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ॥

Vijaya Dasami (Dasara/Dasahara)

VijAyo~JaYa VardHaNa

In simple terms Vijaya means victory and Dasami is the 10th Lunar day with reference to the lunar month Aaswayuja Maasa.

Vijaya Dasami is celebrated as a mark of victory of Goddess Durga over the demon Mahishasura.

It is considered as the victory of Good over the Evil.

Goddess Durga also known as VIJAYAI is invincible;

She is APARAJITHA.

Vijaya Dasami is also celebrated as a mark of Lord Sri Rama's victory over Raavanaasura, triumph of righteousness.

Vijaya is one of the names Arjuna the hero of Maha Bharatha called by. He was a victorious warrior.

yatra yogesvarah krushno yatra paartho dhanur-dharah
tatra srir vijayo bhutir dhruva nitir matir mama;

[Bhagavadgita - Moksha Sanyasa Yoga)

- Wherever is Sri Krishna the lord of Yoga;
- wherever is Paartha the archer; there;
- are prosperity; victory; happiness and
- firm (steady/sound/stable) policy (moral/Dhruvaneeti).

Lord Sri Krishna representing the primordial supreme God;

Paartha (Arjuna) representing the mortal (Paarthiva);

the one who is ready to brave the challenges in life;

the one who is ready to put forth efforts in his actions;

in such case there is no power that can stop him from success.

In supreme sense Lord Vishnu, the supreme God is ever victorious. He is the personification of VIJAYA/JAYA.

He is invincible; His very nature is victory and is ever triumphant; His very name, thought & devotion bring victory to His devotees; He is the one who grants success in endeavors (VIJAYA) to the deserving.

- Lord Vishnu is both Vijaya and Jaya;
- He is Vijayo-Jaya Vardhana;
- the one who always flourishes in victory.

VIJAYA is one of the several thousand names/attributes of Lord Vishnu; (Sri Vishnu Sahasranaama Stothra sloka # 16)

He is Aparajitha (sloka # 76 Sri Vishnu Sahasranama Stothram), the one who is undefeated, unconquered.

Lord Vishnu the one who is an embodiment of Vijaya who is Aparajitha and Goddess Lakshmi in the form of Durga (Aparajitha) without whose grace and worship one cannot achieve Vijaya or success in endeavors.

Bhagawad Pooja, Brahmana Bhojana, Daana (charity) made on the day of Vijaya Dasami is CRORE time meritorious that gives Shatru Jaya, Paapa parihaara, and Bhagawad Preeti;

Auspicious moment on the day of Vijaya-Dasami is known as Vijaya Muhurtha that will be in the afternoon between 2 to 3 PM or in the evening after Sunset when Stars are just appearing;

VIJAYA DASAMI - Significance of sHameE vRuksHa

On the day of Vijaya Dasami we come across a tradition especially in Karnataka and Andhra where people visit in the evening Shamee Vruksha situated on the outskirts of their town or village and make circumambulations to the Shamee tree.

In fact, Dharma Saastra prescribes that one should visit Shamee Vruksha on the day of Viajaya Dasami during Aparaaannah kaala. After that they also exchange the leaves of Shamee Tree with their friends and relatives as a symbol of auspiciousness, goodwill and prosperity on the day of Vijaya Dasami reciting the following sloka...

शमी शमयते पापं शमी शत्रु विनाशिनी ।
अर्जुनस्य धनुर्धारी रामस्य प्रियदर्शिनी ॥
శమీ శమయతే పాపం శమీ శత్రు వినాశిని |
అర్జునస్య ధనుర్ధారి రామస్య ప్రీయదర్శిని ||
శమీ శమయతే పాపం శమీ శత్రు వినాశినీ
అర్జునస్య ధనుర్ధారి రామస్య ప్రీయదర్శినీ

Samee samayate paapam Samii satru vinaasinii
Arjunasya dhanurdhaari Raamasya priyadarsinii
[Shamee the one that sets at rest/cleanses the sins;
the one that destroys the enemies;
the one that was holding Arjuna's bow;
the one that was dear to Lord Sri Rama]

In Maharashtra on the day of Vijaya Dasami people worship Aapta tree and exchange its leaves as a goodwill gesture and as a symbol of Gold.

Aapta is a Kannada word commonly known as Sona tree; it is called as Katmauli in Hindi and as Yaamalapatra in Sanskrit.

Shamee is a Sanskrit word which is known as Banni in Kannada, Jammi in Telugu and its Botanical name is Prosopis specigera.

This tree is green throughout the year. The leaves of Shamee tree resemble that of a Tamarind tree.

In Hindu religion lot of prominence is given to Shamee tree which is revered as a sacred and divine plant.

Its herbs/stems are used while performing Homa.

Shamee is known for its medicinal properties used in Ayurveda for curing several diseases.

Pandavas during their Agnaathavasa (period of exile in disguise) had secreted (concealed) their weapons on the top of a Shamee tree.

On the day of Vijaya Dasami, Arjuna had taken out his weapons and fought with Kouravas in Uttara Ghograhana after worshipping Goddess Durga and Shamee Vruksha and became victorious.

Since then, there is a custom to worship Shamee tree on the day of Vijaya Dasami or Dasara.

As per Bhavishyottara Purana Lord Venkateshwara (Srinivasa) worshiped Shamee tree as His Kula Devata before proceeding to marry Goddess Padmavathi Devi.

This shows the significance of ancient Hindu customs and traditions which are in vogue since time immemorial.

Customs and Traditions of Dasara

Dasara (Devi Navarathri) is a major festival celebrated across the country by one and all. Nine-day festival known as Devi Navarathri or SharanNavarathri or Durga Navarathri or Dasara concludes on the 10th day known as Vijaya Dasami.

Though it is celebrated across the country, different customs and traditions are followed in different regions.

In South India especially in the states of Andhra Pradesh, Karnataka and Tamil Nadu, Dasara is a grand festival that is celebrated with lot of fanfare and religious gaiety.

At the home front we find people exhibiting colorful toys during Navarathri day and invite their friends and relatives to their houses in the evenings.

This custom of arranging toys during Navarathri days is known as Bommala Koluvu in Telugu, Bombe Habba in Kannada and Bommai Kolu in Tamil.

BATHUKAMMA - A folk festival of Telangana State

In Telangana region a unique custom of worshiping the Goddess known as Bathukamma is observed.

This is a seasonal festival that is held during Navarathri days participated by Hindu women.

During the festival, women arrange in a plate various seasonal flowers in the form of a basket and on the top of it keep a Gowri idol made with turmeric powder.

After worshipping the Goddess, women join together and perform dance around the flower baskets singing local folk songs. Finally, they immerse this flower arrangement in rivers or lakes.

Bathuku is a Telugu word meaning life and Bathukamma means the Mother Goddess, the one who protects the life of the people. It is basically a thanks giving festival in honour of the Goddess for having protected their lives from all evils.

Bathukamma is a state festival of Telangana State; it starts from Bhadrapada Bahula Amaavaasya and ends on Aaswayuja Sukla Ashtami (DurgaAshtami); This festival gets concluded two days before Vijaya Dasami festival.

MYSORE DASARA (Naada Habba)

At Mysore the historical temple city of Goddess Chamundeshwari, Dasara is a colorful and grand festival.

Mysore is said to have derived its name from the demon king Mahishaasura who was vanquished by the Goddess Chamundeshwari.

A special mention needs to be made about the world-famous Mysore Dasara festival.

It attracts thousands of audiences from India as well as from abroad. Mysore the seat of erstwhile Wadiyar dynasty, the descendants of Royal family are still continuing the tradition of Dasara festival.

During these Navarathri days current incumbent of Royal family worship the Goddess Chamundeshwari on the top of the hills and conduct special Royal Durbar.

Mysore Dasara festival known as Naada Habba is a State festival where Govt. of Karnataka takes an active part.

During these nine days various cultural programs are arranged including music and dance concerts. Number of artists from across the country participates in the event.

Mysore Dasara Kusti Spardhe (wrestling bout) is an attraction during Dasara festival which attracts wrestlers from across the country. A special commercial exhibition is also held in Mysore city on the occasion of Dasara.

The nine-day festival ends on Vijaya Dasami day with a traditional and grand Dasara procession known as Jambu Savaari.

During this event the idol of Goddess Chamundeshwari Devi is taken out in procession seated in a Golden Mantapa (pavilion) mounted on a decorated elephant.

The procession is held in a grand manner like a parade participated by colourful tableaux, music band, decorated horses, camels and elephants along with the local citizens and the tourists.

It finally culminates at a place known as Bannimantapa where Shami tree is worshiped. Banni is a Kannada word for the Sanskrit word Shami.

DasArA/VijAyA DasAmi - What message does it convey?

Vijaya Dasami popularly called Dasara is a combination of two words Dasa + Hara. Dasa means ten and Hara means defeated. DasaHara known in common language as Dasara is a festival of worshiping Goddess Durga who has destroyed the evil Mahishaasura considered as a symbol of ten negative passions.

There is also a strong belief that in Thretha Yuga, Lord Sri Rama had defeated and killed Raavanaasura on the day of

Maha Navami and Vijaya Dasami is celebrated as a mark of Lord Sri Rama's victory over Raavanaasura; triumph of righteousness.

While in South India it is mostly Durga related festival; in North India and parts of Maharashtra, Vijaya Dasami (Dasara) is considered mainly as a mark of Lord Sri Rama's victory over Raavanaasura.

It is celebrated by a custom known as Ramleela. On this day people burn the effigies of Raavanaasura; Kubhakarna; and Meghanath as a mark of victory of the good over the evil.

Whether it is RaAvanaAsura or MahisHaAsura; they are symbols of negative passions (Arishadvargas). Ari means enemy; Shad-Varga means six factions. They are,

- KaAma (lust, craze, desire);
- KrodHa (anger, hatred);
- LobHa (greed, miserliness, narrow minded);
- MoHa (delusory emotional attachment);
- MaDa or Ahankara (pride, stubborn mindedness);
- MaAtsarya (envy, jealousy, show or vanity, and pride)

Also called Shadripu (six enemies) they are internal enemies of mankind responsible for all sorts of difficult experiences in life.

There is no point in simply burning the effigies of Raavanaasura etc. and enjoying the festival. Unless people (men & women) burn Raavanaasura or Mahishaasura (negative passions) within themselves; they keep cropping up in the society again and again causing all sorts of havoc to the mankind.

With its multifarious customs and traditions festival of Dasara (Vijaya Dasami) conveys a message of ultimate victory of Good over the Evil.

Madhva Jayanthi

(Aaswayuja Sukla Dasami)

Aaswayuja Sukla Dasami is also reckoned as the sacred day the third incarnation of Lord Vaayu, Sri Ananda Theertharu popularly known as Sri Madhvacharya was born that is celebrated as Sri Madhva Jayanthi.

bhUtvAxetre vishuddhe dvijagaNanilaye raupyapIThAbhidhAne |
tatrApi brahmajAtistribhuvana vishade madhyagehAkhya gehe |
pArivrAgyAdhi rAjaH punarapi badarI.n prApya kR^ishhNa.n cha natvA |
kR^itvA bhAshhyANi samyak.h vyatanuta cha bhavAn.h
bharatAtha.rprakAsham.h || (Sri Vaayu Stuti – sloka # 39)

Sri Madhvacharya was born at a holy place called PAJAKA Kshethra in the domain of Udipi Kshethra (Roupya Peetah) an abode of devout Brahmins in the family of Sri Madhyageha Bhatta;

took Sanyasadeeksha; went to Badari Kshethra had darshan of Lord Vedavyasa (an incarnation of Lord Vishnu);

scripted Sutra Bhaashyaadi Granthas; Mahabharata Tatparya Nirnaya; etc. known as Sarvamoola Granthas; collectively called Madhva Siddhanta (Doctrine of Tattvavaada) clearly spelling out a complete system of understanding the true Vedanta and its nuances;

went to Badari Kshethra again; re-established Hari-Sarvottamatva;

yasya trINyuditAni vedavachane rUpANi divyAnyalam.h |
baT.htad.hdarshanamitthameva nihitaM devasya bhargo mahat.h |
vAyo rAmavachonayaM prathamakaM pR^ixo dvitIyaM vapuH |
madhvo yattu tR^itIyametadamunA granthaH kR^itaH keshave ||

The deity whose three divine forms are spoken in Vedas,

as one whose nature is that of great wisdom and ability,
is the support of the activity of the worlds,
is very worshipful (of Vishnu), and who incarnates with his full
potency (with no diminution); that Vaayu,
in his first avataara, carried the message of Raama (as
Hanuman), destroyed a fearsome army in his second (as
Bheemasena) and in the third, as Madhva, composed this work
(the Vishnu-tattva-vinirNaya) as a service to Keshava."

In brief, He was an incarnation of Lord Vaayu the Mukhya
Praana;

prathamO hanumAn nAma dviteeyO bheema Eva cha |
pUrNaprajna tRuteeyastu bhagavat kAryasAdhakaH ||

who was Hanuman in his first incarnation in Treta Yuga,
undoubtedly the greatest devotee of Lord Sri Rama and who
had served Sri Ramachandra (Lord Sri Raama) with true and
resolute devotion;

who was Bheemasena of Mahabharatha fame in Dwapara Yuga;
who was a great devotee at the service of Lord Sri Krishna;

who was Poornaprajna (another name of Madhvacharya) the
one who was equipped with thorough and comprehensive
knowledge at the service of Lord Vedavyasa (incarnation of
Lord Vishnu) in re-establishing the Hari Sarvottamattva.

Thus, at the service of the lotus feet of the Supreme God
Vishnu in all his incarnations...

A child prodigy, with divine qualities, Sri Madhvacharya was
well known for his authority, knowledge and extempore oratory
skills, on the subject.

During his period, he had defeated several of his opponents with his authenticated arguments.

Robust in physique and health Sri Madhvacharya was a multifaceted personality.

Sri Madhvacharya during his life time had openly identified himself as an incarnation of Vaayu (Mukhyapraana) which was evidenced by Vedic testimonials like Balittha Sooktha; and from several miracles performed by him right from his childhood days and proved himself as Vaayu Jeevottama.

Sri Madhvacharya who lived during 13th century was initially named as Vaasudeva later as Aanadatheertha and then became popular as Madhvacharya with his famous doctrine Madhva Siddhantha (Dvaita/Tattvavaada) which is considered as the most scientific, logical and authenticated Vedantha/philosophy.

Sri Madhvacharya wrote exemplary explanatory notes (commentaries) on Upanishads, BhagavadGita, Brahma-Sutras, Mahabharata and Bhagavatha Purana etc. besides scripting several other original works on his doctrines known as SarvaMoola Granthas.

Sri Madhvacharya, founder of Dvaita/Tattvavaada philosophy was instrumental in establishing the temple of Lord Sri Krishna at Udupi and installation of Sri Bala Krishna vigraha that was worshiped during Dwapara Yuga by Rukmini Devi the prime consort of Lord Sri Krishna.

Procuring the Vigraha was a miracle and forethought of Sri Madhvacharya, third in the lineage of Hanuma-Bheema-Madhva.

Sri Madhvacharya not only installed the Vigraha but also appointed eight of his prime disciples to take forward his

legacies and to have continuity to the worship of Lord Sri Krishna by rotation. They were...

- Sri Hrishikesha Theertharu;
- Sri Narasimha Theertharu;
- Sri Janardhana Theertharu;
- Sri Upendra Theertharu;
- Sri Vamana Theertharu;
- Sri Vishnu Theertharu;
- Sri Rama Theertharu and
- Sri Adhokshaja Theertharu.

These eight Pontiffs later established their own mutts called Ashta Mathas which are named after the surrounding villages where they originally resided/hailed from. These Mutts are...

- Palimar Mutt;
- Adamaru Mutt;
- Krishnapura Mutt;
- Puttige Mutt;
- Shirur Mutt;
- Sode Mutt;
- Kaniyoor Mutt; and
- Pejavara Mutt;

Even today this practice of rotation of worshiping and administering Sri Krishna temple at Udupi is in vogue that takes place once in two years through a ritual known as Paryaaya.

Other direct disciples of Sri Madhvacharyaru were,

- Sri Padmanabha Theertharu
- Sri Narahari Theertharu
- Sri Madhava Theertharu
- Sri Akshobhya Theertharu;

Sri Thrivikrama Panditacharya the one who composed the famous VaAyu Stuti was also a contemporary disciple of Sri Madhvacharya.

His biography known as **SuMadhwavijaya** scripted by Sri Narayana Panditacharya (son of Sri Trivikrama Panditacharya) composed during the life time of Sri Madhvacharya eulogized his glory and accomplishments.

Sri Madvacharya – known also by many other names- Poornapragna, Anandattheertha, Dashapramathi, Poornabodha, Sarvagna theetha, Anumana Theertha;

yo vipralaMbha viparIta-mati prabhUtAn.h |

vAdAnnirasta kR^itavAn.h bhuvi tattvavAdam.h |

sarveshvaro haririti pratipAdaya.ntam.h |

Ana.ndatIrthamunivaryaM ahaM namAmi ||

My salutations to that school of thought (Tattvavaada) which defeats all doctrines born out of ignorance and negative tendencies, Anandattheertha the revered among saints, who proclaimed the Supremacy of Lord SriHari (Hari Sarvottama),

'Na Madhava samo Devo, Na Madhva samo Guru'

[There is no God equivalent to Maadhava (Lord Vishnu) and there is no Guru equivalent to Madhvachaarya the preceptor of Madhva Siddhantha]

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |

AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

I offer my salutations to the one...

- who is always steady (abhramam),
- who is without any hindrance (bhangarahitam)

- who is always agile (ajadam)
- who is always impeccable (vimalam)
- who is known as Aananda Theertha (Madhvacharya)
- who is matchless/unique (atulam)
- who is the remover/destroyer of unhappiness (taapatryaapaham)

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |

AchAryAH shrImad AchAryAH santu me janma janmani |

[Let Aachaarya Sri Madhva (Aanandatheertha) be my Guru in every birth]

DEEPAVALI - The Five-Day Festival of Lights

- Jala Poorna TrayodAsi - Dhantera;
- Naraka ChatuRdasi;
- DeEpaavali AmaAvaasya;
- Bali PaAdyami (Bali Prathipada);
- Yama DwiteEya (Bhagini Hastha Bhojana);

Observance of this festival varies from region to region. Deepavali also popularly called Diwali is celebrated for three to five days based on regional customs with each day of the festival referred to by a unique name.

Deepavali generally occurs during October-November every year starting from Aaswayuja Bahula Trayodasi and ending with Karthika Sukla Dwiteeya. Around this time Sun will be transiting in Thula (Libra) raasi.

The celebrations take place in the following order...

Jala Poorna Trayodasi - Dhantera;

First day of the festival called Jala Poorna Trayodasi is celebrated on Aaswayuja Bahula Trayodasi (13th day of the dark fortnight).

This day is also known as Dhantheras or Dhana Trayodasi as it is considered as auspicious to buy Gold and Silver on this day.

In South India especially in Karnataka and Andhra Pradesh we find people performing on this day Ganga Pooja after Sunset in the night by symbolically filling water in a copper or brass vessel decorated with flowers and adding medicinal plant leaves to the water.

Yama Deepa Daana

It is believed that forefathers (Pitru Devathas) visit on this day and as a mark of respect and invitation to them we find people lighting an oil lamp in front of their houses in the South direction that would please Yama Dharma Raja the Lord of Death. This is called Yama Deepa Daana.

Naraka Chaturdasi

Second day of the festival a day prior to Deepavali, called Naraka Chaturdasi is celebrated on Aaswayuja Bahula Chaturdasi (14th day of the dark fortnight).

This day is celebrated commemorating the death of Demon King Narakasura at the hands of Lord Sri Krishna and his consort Sathyabhama Devi.

It is a custom and mandatory to take oil bath on this day. Lot of spiritual significance is given for oil bath on this day. Even the sick and Sanyasis also should take it without fail.

It is said that Lord Sri Krishna had taken oil bath on this day after killing Narakasura.

Thil Oil (Sesame oil) should be used for the bath as Goddess Lakshmi resides in Thil oil on this day.

It is customary to take this bath early in the morning before sunrise when the stars are still visible.

Taking bath on this day as above is equivalent to taking bath in river Ganges.

Worshiping Lord Sri Krishna and giving daana on this day is highly auspicious and meritorious.

Yama Tharpana on Naraka Chaturdasi;

Sacred scripts prescribe that, on the day of Naraka Chaturdasi Tharpana in the name of Yama Dharma Raja (God of Death) called Yama Tharpana should be given by reciting the following sloka containing 14 names of Yama-Dharma Raja.

Yamaaya; Dharmarajaya; Mruthyave; Chaantakayacha;
Vaivaswathaya; Kaalaaya; Sarva Bhootha Kshayayacha;
Audhumbaraya; Dhadnaya; Neelaya; Paramestine;
Vrukodaraya; Chitraya; Chitraguptayathe Namah!

Yamadharma Raja is having both Devatva as well as Pithrutva.

DeEpaavali AmaAvaasya;

Third day of the festival called Deepavali is celebrated on Aaswayuja Bahula Amavasya day (New Moon day).

On this day Goddess Lakshmi should be worshiped by offering special prayers and pooja with Sree Sooktha - Lakshmi

Ashtottara - Lakshmi Dwaadasanaama Stothra. Performing Lakshmi pooja on this day is auspicious and highly meritorious.

Bali PaAdyami (Bali Prathipada);

It is a festival celebrated in memory of King Bali (Bali Chakravarthi) of Vamana Avathara. It occurs on the first day of Karthika Maasa (Sukla Paksha), the day on which....

King Bali is said to have given charity to Lord Sri Vamana, was pushed to Nether worlds by Lord Trivikrama (Vamana) and was also amply rewarded by the Lord for his virtues.

Worshiping Lord Sri Vamana on this day is sacred and meritorious.

King Bali should also be worshiped on this day with the following sloka and charity should be given on this day.

**Baliraja Namasthubhyam Virochana Sutha Prabho
Bhavishyendra Suraarathe Poojeyam Prathigruhyathaam**

This day is considered to be sacred day for giving daana and one will get multiple merits even if little daana is given in memory of King Bali. Such daana would immensely please Lord Vishnu;

Worshiping Goddess Lakshmi, Kubera (Divine Cashier), and Cow (Gaumatha) on this day are also given lot of significance.

Yama Dwiteeya - Bhagini Hastha Bhojana

Fifth and final day of the festival called Yama Dwiteeya is celebrated on Karthika Sukla Dwiteeya. On this day it is said that, Lord Yama had taken his meals in the house of his sister

Yamuna (Yamuna River) prepared and served by her. This is known as Bhagini Hastha Bhojana.

Since then, it has become a custom and tradition on this day for brothers to take food in the house of their sisters and sisters in turn worship their brothers and pray for their longevity. If one doesn't have sisters, father's sister should be worshiped on this day.

It is believed that it will enhance the health, wealth and longevity of the brothers and in turn sisters will live as Sumangali forever. Generally, gifts and compliments are exchanged on this occasion among brothers and sisters.

👉 **NARAKA CHATURDASI** - Significance & Traditions

We find several references to Deepavali festival in various Puranas. Popular legend behind this festival is that of killing of an Asura called Narakasura by Lord Sri Krishna accompanied by his consort Sathyabhama during Dwapara Yuga.

This legend we find in Dasamaskhanda (10th chapter) of SriMadBhagavatha Purana.

Narakasura also known as Bhaumasura was the son of Bhoodevi (Goddess of Earth) and Lord Vishnu (Varaha Avathara).

He was a demon King with Pragjyotishapuram as his capital. He was a mighty demon with lot of pride and vanity, known for his cruel and wicked ruling and atrocities on women and demi Gods. As an example of his atrocities, he had even kidnapped 16100 royal maids and kept them under his captive.

In order to put an end to the atrocities of Narakasura and to release the captives, Lord Sri Krishna, upon request from all

the Deities invades Narakasura's capital and kills him in a war duly assisted by his consort Sathyabhama Devi who was an incarnation of Bhoo-Devi. Narakasura had a boon that he would die only at the hands of his mother.

Later Lord Sri Krishna released the 16100 royal maids who were under captive and married them upon their request.

In the process Lord Sri Krishna also restored the Ear Rings of DevaMaAtha AditiDevi which were snatched by Narakasura during his conquest of SuraLoka.

Commemorating the victory of Lord Sri Krishna over Narakasura, 14th lunar day of the dark fortnight during Aaswayuja Maasa (Aaswayuja Bahula Chaturdasi) is celebrated as Naraka Chaturdasi.

Narakasura is a symbol of evil and represent the vices or weaknesses (negative passions) in human beings viz.

Kama (lust, craze, desire),
Krodha (anger, hatred),
Lobha (greed, miserliness, narrow minded),
Moha (delusory emotional attachment),
Mada or Ahankara (pride, stubborn mindedness),
Matsarya (envy, jealousy, show or vanity, and pride).

Lord Sri Krishna and his consort Sathyabhama Devi symbolizing victory of good over the evil and Lord Sri Krishna the Almighty who defeats these evil forces the one who liberates human souls from its bondage.

It is also a message of sacrifice by the Mother of her wicked son who was an anti-social element for the sake of society.

👉 TRADITIONS OF NARAKA CHATURDASI

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ThailaAbhyangana

It is a custom and mandatory to take ThailaAbhyangana on the day of Naraka Chaturdasi. Lot of spiritual significance is given for oil bath on this day.

Even the sick, widows, and Sanyasis also should take it without fail.

It is said that Lord Sri Krishna had taken oil bath on this day after killing Narakasura.

Thila Oil (Sesame oil) should be used for the bath as Goddess Lakshmi Devi resides in Thil oil on this day.

It is customary to take this bath early in the morning during Brahmi Muhurta at Chandrodaya kaala (Moonrise time) before Sunrise when the stars are still visible when Naraka Chaturdasi thithi is prevailing.

Chaturdasi prevailing at Arunodayakaala is reckoned for Naraka Chaturdasi;

Taking bath on this day as said above is equivalent to taking bath in river Ganges - Ganga Snaana.

Yama Tharpana

It is prescribed that, on the day of Naraka Chaturdasi all those who are eligible to offer Pithru tharpana should give Thila Tharpana in the name of Yama Dharma Raja (God of Death) called Yama Tharpana by reciting the following sloka containing 14 names of Yama Dharma Raja.

Yamaaya; Dharmarajaya; Mruthyave; Chaantakayacha;
Vaivaswathaya; Kaalaaya; Sarva-BhoothaKshayayacha;

Audhumbaraya; Dhadnaya; Neelaya; Paramesine;
Vrukodaraya; Chitraya; Chitraguptayathe Namah!

ಯಮಾಯ ಧರ್ಮರಾಜಾಯ ಮೃತ್ಯುವೇ ಚಾಂತಕಾಯ ಚ |

ವೈವಸ್ವತಾಯ ಕಾಲಾಯ ಸರ್ವ ಭೂತಕ್ಷಯಾಯ ಚ ||

ಔದುಂಬರಾಯ ದಧ್ನಾಯ ನೀಲಾಯ ಪರಮೇಷ್ಠಿನೇ |

ವೃಕೋದರಾಯ ಚಿತ್ರಾಯ ಚಿತ್ರಗುಪ್ತಾಯ ವೈ ನಮಃ ||

1. Yamaaya Namah
2. Dharmaraajaaya Namah
3. Mruthyave Namah
4. Antakaaya Namah
5. Vaivaswathaaya Namah
6. Kaalaaya Namah
7. Sarva BhoothaKshayaaya Namah
8. Aoudhumbaraaya Namah
9. Dhadnaaya Namah
10. Neelaaya Namah
11. Paramesine Namah
12. Vrukodaraaya Namah
13. Chitraaya Namah
14. Chitraguptaaya Namah

Facing South, Tharpana should be given with water and black sesame seeds (thila) with Yagnopaveetham in Savya position like Deva Tharpana (Yama Dharma Raaja being a Demi God) by reciting each name in the above sloka by adding Namah.

For example,

Yamaaya Namah > Yamam Tharpayami;

Dharmarajaya Namah > Dharmarajam Tharpayami; etc.....

Sacred scripts (Dharma Shastra) says that this Tharpana should be given by one and all irrespective of the fact whether father is alive or not.

Yamadharma Raja is having both Devatva as well as Pithrutva.

In case father is not alive it can be given in Savya/Apasavya position as said above.

If it is Savya position it should be given from Deva Theertha;

if it is Apasavya position it should be given from Pithru Theertha.

In case father is alive (Jeevatpithru) it should be given with water and rice with Yagnopaveetham in Savya position. Thila should not be used in such case.

YamaDharmaRaja is a Demi-God, one of the Ashta DikkPalakas' governing South (Dakshina) direction; born to Lord Surya & Samjna Devi.

Lord Yama has two roles - As Mrutyu DEvatha He is YAMA whose Bimba Moorthy is Sankarshana roopi Paramatma; As DHARMA Devata He is DHARMARAJA whose Bimba Moorthy is Lord Sri RamaChandra; put together He is YAMADHARMARAJA;

YAMA THARPANA on the day of Naraka Chaturdasi and Krishna Angaraka Chaturdasi (Tuesday associated with Chaturdasi during Krishna Paksha) is compulsory.

Vruddha Manuhu Sloka (for giving Yama Tharpana on the day of Naraka Chaturdasi & Krishna Angaraka Chaturdasi)

Deepotsava chaturdasyaam kaaryancha yamatarpanam
Krishnaangaraka Chatrudhasya Mapikaaryam tadhaivacha.

ತಥಾ ಕೃಷ್ಣಾಂಗಾರ ಚತುರ್ದಶ್ಯಾಂ ಯಮತರ್ಪಣಮುಕ್ತಂ ವೃದ್ಧಮನುನಾ -
ದೀಪೋತ್ಸವ ಚತುರ್ದಶ್ಯಾಂ ಕಾರ್ಯಾಂ ತು ಯಮ ತರ್ಪಣಮ್ |
ಕೃಷ್ಣಾಂಗಾರ ಚತುರ್ದಶ್ಯಾಮಪಿ ಕಾರ್ಯಂ ತದೈವ ವಾ ||

Yama Deepa (Trayodasi) is ApaMrutyu parihaara;

**ThailaAbhyangana/Yama Tharpana (Chaturdasi) is Naraka
Bhaya Nivrutti;**

Lighting of oil lamps (Deepa) and giving Deepa Dana to
Brahmana on Naraka Chaturdasi day will bestow relief to fore
fathers suffering in Naraka Loka.

chaAyaAyaAm paArijatasya heMasimHasanopari
aAsinamambusdasyamamayataksHamalankrtam
cHandrananam cHaturbahum srivatsaAnkita vaksHasam
rukMini satyabHaAmaAbhyam saHitam KrsnaMasraye

DEEPAVALI - SIGNIFICANCE OF DEEPA

Saajyam trivarti samyuktam vahninaa yojitam mayaa
Deepam Gruhaana Devesha tryailokya-timiraapah!
Bhaktyaa deepam prayacchaami devaaya paramaatmane
Traahimaam narakaat ghoraat divya jyotir namostute!!

ಸಾಜ್ಯಂ ತ್ರಿವರ್ತಿಸಂಯುಕ್ತಂ ವಹ್ನಿನಾ ಯೋಜಿತಮ್ ಮಯಾ!
ದೀಪಂ ಗೃಹಾಣ ದೇವೇಶ ತೈಲೋಕ್ಯತಿಮಿರಾಪಹ!!
ಭಕ್ತ್ಯಾ ದೀಪಂ ಪ್ರಯಚ್ಛಾಮಿ ದೇವಾಯ ಪರಮಾತ್ಮನೇ!
ತ್ರಾಹಿಮಾಂ ನರಕಾದ್ಧೋರಾತ್ ದಿವ್ಯಜ್ಯೋತಿಃ ನಮೋಸ್ತು ತೇ!!

Above sloka depicts the significance of Deepa,
the one which is lit with Ghee/oil; having three wicks,
the radiance of which can enlighten the three worlds;

dispelling darkness;
may this light offered to the supreme God;
help/protect us from the horrible darkness which is like hell
(Naraka) and
I offer my salutations to such divine light.

Deepam Jyothih Param Brahma Sarvathamopaharam
Deepena Saadhyathe Sarvam Deepa Lakshmi Namosthute!

Light is called as Lakshmi Swaroopa.

Sree Sooktha describes Goddess Sri Maha Lakshmi as the
divine light for the Universe "Lokaika Deepaankuraam..."

Deepa means light and Aavali means row. Deepa + Aavali =
Deepaavali = means arranging of lights in rows in an orderly
way.

Lighting of oil lamp is incredibly auspicious. Whenever there is
dark we generally switch on the light. Light dispels the
darkness. Deepavali is a festival that eliminates darkness and
brings in light to our lives.

Lighting lamp indicates eradication of our inner darkness that is
ignorance and lighting of knowledge lamp (inner light) within
us.

BALI PADYAMI - Sri VaAmAna-AvatHara Chintana...

Focus of Sri Vaamana Avathara falls on the story of King Bali.

Popularly referred to as Bali Chakravarthi or Maha Bali, he was
a Daitya (Asura) King in the lineage of Prahlada. Bali was
grandson of Bhakta Prahlada and son of Virochana.

Prahlada, his grandfather was an ardent and coveted devotee of Lord Sri ManNarayana for whose sake the Supreme God took the avathara of Narasimha.

Sage Sukrachaarya (Daitya Guru) was his preceptor helping King Bali in all his endeavors. Bali was a mighty and valorous Asura. He was very arrogant, proud and egoistic.

At the same-time he was an exemplary King dedicated to the welfare of the people in his kingdom. He was also famous and known for his charitable qualities (Daana Guna).

With the help of his preceptor Maha Bali conquered Heaven, dethroned Indra and occupied Amaravathi the capital of Indra.

Celebrating his successful expedition Maha Bali was performing a great Yagna with the help of his Guru, Sage Sukracharya.

Lord Vishnu in his Vaamana avathara mission enters Yagnashala (sacred fire place) as a Brahmachari where, Bali was performing Aswamedha yaaga.

Lord Vamana after entering Yagnashala asks King Bali for three paces of land measured by his foot as DaAna.

When King Bali was in the process of fulfilling the request of Vaamana, Sage Sukracharya realizes that Vaamana was none other than the Supreme God Vishnu himself.

Sensing the trickery of Lord Vishnu, Sukracharya advises and prevails upon King Bali to retract from his promise. But, Bali refused to heed to his Guru's words and insists upon going ahead with his promise to Lord Vaamana.

Due to this Bali had to face the curse at the hands of his own Guru Sage Sukrachaarya who cursed him to lose his power and position.

Prior to this on an earlier occasion also Bali had to receive the brunt from his own grandfather Prahlada for contesting the supremacy of Lord Vishnu. Sukracharya's curse had added fuel to the fire.

Knowing from his preceptor that the one who has come asking for daana is none other than Lord Vishnu and knowing fully well that he is going to fail in keeping up his promise, Bali did not listen to his Guru and wanted to proceed honouring his word.

Bali was prepared for all consequences and felt that there cannot be a better fortune for him (in the position of a giver to the Lord) than this, when the Lord himself has come and seeking daana from him;

Literally Bali means sacrifice. King Bali is a classic example of Aatmanivedana, complete surrender with devotion to the Supreme Lord and taking refuge in Him to achieve the ultimate goal.

Bali is also an outstanding example of supreme sacrifice where he has sacrificed everything he had, knowing fully well that he is going to lose his rulership on the three worlds and that is going to ruin him.

Bali did not deter from the curse given by his preceptor since the offering is to the Supreme God who is the Supreme Preceptor.

Ultimately when King Bali fell short of fulfilling his promise given to Vaamana, he surrendered completely before the Supreme God for which he was amply rewarded by the Lord for his virtues.

"vAmana vAmana mANava vEsha daitya varAntaka kAraNa
rUpa"

Bali Padyami is a festival celebrated in memory of King Bali (Bali Chakravarthi) of Vamana Avathara.

It occurs on the first day of Karthika Maasa (Sukla Paksha) the sacred day;

King Bali gave daana to Lord Sri Vamana,
was pushed to Nether worlds by Lord Trivikrama (Vamana) and
was also amply rewarded by the Supreme God for his virtues.
Bali became the ruler of Suthala (a Nether world);
with Lord himself protecting his kingdom,
became immortal, and
got identified as future Indra for the next Manvanthara period.

Baliraja Namasthubhyam Virochana Sutha Prabho

Bhavishyendra Suraarathe Poojeyam Prathigruhyathaam;

Sri Vaamana Avathara was fifth in the line of Dasavatharas of Lord Vishnu. This avathara took place during Tretha Yuga before Sri Parashurama Avathara.

Lord Vaamana was born as the son of Sage Kashyapa (Kashyapa Prajapathi) and his wife Adithi in accordance to the penance performed by the couple and prayers of Indra and other Deities.

Lord Vishnu took this avathara in order to suppress the arrogance, vanity and pride of Emperor Bali (Bali Chakravarthi) and to restore the glory, power and authority of Lord Indra over the Heaven who had lost his power and kingdom (Swarga) to King Bali.

Uniqueness of this Avathara is that the Lord did not use any weapon. The only weapon he used was that of imploring King

Bali in accordance to the Brahmanic (Brahmachari) form he had attained.

Lord Vishnu as Vaamana did not kill King Bali even though he was an Asura. He conquered him in a Vedic way with his intelligence.

Lord had to resort to this strategy due to the promise/boon he had made to his beloved devotee Prahlada not to kill any of his descendants. Bali was grandson of Prahlada.

Bhagavantha is Bhakta-Vatsala.

BALI PADYAMI - SADE THEEN MUHURTHA

Bali Padyami is one of the four auspicious days in the almanac that one need not look into the Panchaanga to select an auspicious moment. It is called as Sade Theen Muhurtha. Four such auspicious days in Hindu calendar are...

- Chaithra Sukla Paadyami – Ugaadi day;
- Vaisakha Sukla Thrutheeya – Akshaya Thrutheeya;
- Aaswayuja Sukla Dasami (Vijaya Dasami) – Dasara;
- Karthika Sukla Paadyami – Bali Paadyami;

In first three cases complete thithi is reckoned as auspicious whereas, in case of Bali Padyami it is from morning till evening.

Bali Paadyami marks the beginning of a NEW YEAR as per VIKRAM SAKHA.

What message does Vaamana-Avathara episode of Bali conveys?

Hidden behind every Avathara of Paramatma is always a message/moral conveyed.

First and the foremost "HARI SARVOTTAMATVA" was re-established;

In Vaamana Avathara the message is Saranagathi (total surrender) to the God however mighty one may be.

When once you shed your ego and surrender totally with devotion at the feet of the Supreme God there is nothing to worry about; one will get total protection.

Bhagavantha is SARANAAGATHA VATSALA

This is what exactly happened in case of Bali who had no other choice but to surrender to Lord Thrivikrama who had conquered the three worlds.

When King Bali surrendered in front of Lord Vaamana with total devotion, the Lord was very much pleased and gave him boons voluntarily without even being asked by King Bali.

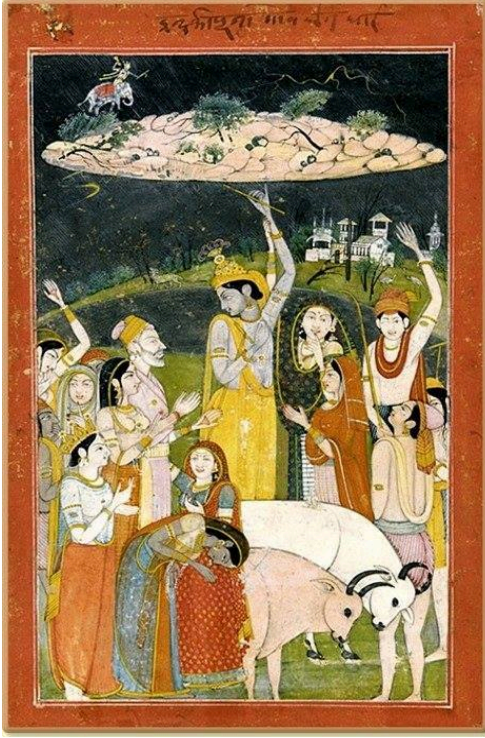
By the touch of Lord's foot on the head of King Bali all his sins got cleaned up and he became immortal (Chiranjeevi).

Bhagavantha not only made him the ruler of the Nether world Suthala but also assured him that He would always protect his kingdom. He also assured Bali that he would become Indra in the next Manvanthara.

**Baliraja Namasthubhyam Virochana Sutha Prabho
Bhavishyendra Suraarathe Poojeyam Prathigruhyathaam;**

GoVardhana Pooja - (गोवर्धन पूजा)

An excerpt from भागवत पुराण, when 7 years old Lord Sri Krishna lifted Govardhana Parvata on his left hand's little finger and held it for 7 days;



श्रीमद्भागवतपुराणम् / स्कन्धः १० / पूर्वार्धः / अध्यायः २५

तस्मात् मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम् ।

गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः ॥ १८ ॥

I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

इत्युक्तवैकेन हस्तेन कृत्वा गोवर्धनाचलम् ।

दधार लीलया कृष्णः छत्राकमिव बालकः ॥ १९ ॥

Having said this, Bhagavaan Krishna, who is Vishnu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

क्षुतृड्व्यथां सुखापेक्षां हित्वा तैर्ब्रजवासिभिः ।

वीक्ष्यमाणो दधावद्रिं सप्ताहं नाचलत् पदात् ॥ २३ ॥

Bhagavaan Krishna, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

जय गोवर्धनधर वत्सारे धेनुकभंजन जय कंसारे ।

रुक्मिणिनायक जय गोविंद सत्यावल्लभ पांडवबंधो ॥

ಜಯ ಗೋವರ್ಧನಧರ ವತ್ಸಾರೇ ಧೇನುಕಭಂಜನ ಜಯ ಕಂಸಾರೇ

ರುಕ್ಮಿಣಿನಾಯಕ ಜಯ ಗೋವಿಂದ ಸತ್ಯಾವಲ್ಲಭ ಪಾಂಡವಬಂಧೋ

Lord Sri Krishna lifted Govardhana Parvatha (hill) and protected the cowherds and cattle from the thunder and rain created by Lord Indra. Thus, Lord Sri Krishna suppressed the pride and vanity of Indra.

Commemorating this spectacular/glorious event, Govardhana pooja is performed on the day of Bali PaAdyami by symbolically making an icon of Govardhana Parvatha with cow dung or with cooked rice and it is worshiped along with Lord Sri Krishna with shodasaupachara pooja; Gau pooja and Brahmana bhojana is also performed on this day.

YAMA DWITEEYA - Bhagini Hastha Bhojana

Fifth day of Deepaavali festival called Yama Dwiteeya is celebrated on Karthika Sukla Dwiteeya.

It is so called because it is believed that on this day Lord Yama Dharmaraja had taken his meals in the house of his sister Yamuna (Yamuna River) prepared and served by her. This is known as Bhagini (sister) Hastha Bhojana.

Since then, it has become a custom and tradition on this day for brothers to take food in the house of their sisters and sisters in turn worship their brothers and pray for their longevity. If one doesn't have sisters, father's sister should be worshiped on this day.

It is believed that it will enhance the health, wealth and longevity of the brothers and in turn sisters will live as Sumangali for ever.

It's known as Bhai-Dooj here in North.

UtTaAnA dWaAdASi (PrabHodotsAva)

Thulasi festival

Karthika Sukla Ekaadasi is known as Prabhodini Ekaadasi the last day of sacred ChaturmaAsya Vrata.

Lord Vishnu who enters into Yoganidra (**Hari Sayani**) on the day of Aashaada Sukla Ekaadasi; will change His direction (**Parivarthini**) on the day of Bhaadrapada Sukla Ekaadasi; gets consciousness (**Prabhodini**) on the day of Karthika Sukla Ekaadasi and gets up (**Uttana**) from His Yoganidra on the day of Karthika Sukla Dwaadasi (**Uttaana Dwaadasi**).

Chaaturmaasam is the period when Lord SriManNarayana enters into Yoga-Nidra. It doesn't mean that He sleeps like mortals.

Guruh gurutamo dhaamah satyah satya-paraakramah
Nimisho-a-nimishah sragvee vaachaspatir-udaaradhih

Sri Vishnu Sahasranama stothram (sloka #23) describes Lord Vishnu as Animishah,

- the one who is ever awake,
- ever alert, and ever vigilant;
- the one who keeps a continuous vigil on his devotees.

This ritual is also known as PrabHodotsava, sacred occasion of Lord Vishnu getting up from His Yoganidra in the presence of holy and divine Thulasi.

Uttana Dwaadasi is also known as Ksheeraabdhi Dwaadasi as this day marks the beginning of Ksheera Saagara Mathana.

This day is also referred to as Vrnda (Vana) Dwaadasi as it is associated with the Holy Thulasi who is also known as Vrnda who has emerged from the joyous tears of Lord Vishnu that fell on the Divine Nectar (Amrutha) during Ksheera Sagara Mathana.

Uttaana Dwaadasi is celebrated as Thulasi festival known as Thulasi Damodara Vivaha, symbolically worshiping Thulasi along with Salagrama Shila (Lord Vishnu) and by erecting a branch of Amla tree (Amalaki).

Thulasi reborn as Jambavathi Devi married Lord Sri Krishna on Karthika Sukla Dwadasi that is celebrated as Thulasi-Damodara Vivaha;

ಪ್ರಸೀದ ತುಲಸೀದೇವೀ ಪ್ರಸೀದ ಹರಿವಲ್ಲಭೇ

ಕ್ಷೀರೋದಮಥನೋದ್ಭೋತೇ ತುಲಸೀತ್ವಾಂ ನಮಾಮ್ಯಹಂ |

Praseeda ThulasiDevi Praseeda HariVallabhe

Ksheerodha Madanodbhute Thulasithwaam Namamyaham

ವೃಂದಾಯೈ ನಮಃ | ವೃಂದಾವನೈಃ ನಮಃ | ವಿಶ್ವಪೂಜಿತಾಯೈ ನಮಃ |
ವಿಶ್ವಪಾವನೈಃ ನಮಃ | ಪುಷ್ಪಸಾರಾಯೈ ನಮಃ | ನಂದಿನೈಃ ನಮಃ |
ತುಲನೈಃ ನಮಃ | ಕೃಷ್ಣಜೀವನೈಃ ನಮಃ ||
ವೃಂದಾಯೈ ನಮಃ | ವೃಂದಾವನೈಃ ನಮಃ | ವಿಶ್ವಪೂಜಿತಾಯೈ ನಮಃ |
ವಿಶ್ವಪಾವನೈಃ ನಮಃ | ಪುಷ್ಪಸಾರಾಯೈ ನಮಃ | ನಂದಿನೈಃ ನಮಃ |
ತುಲನೈಃ ನಮಃ | ಕೃಷ್ಣಜೀವನೈಃ ನಮಃ ||
ಯನ್ಮೂಲೇ ಸರ್ವತೀರ್ಥಾನಿ ಯನ್ಮಧ್ಯೇ ಸರ್ವದೇವತಾಃ |
ಯದಗ್ರೇ ಸರ್ವ ವೇದಾಶ್ಚ ತುಲಸಿ ತ್ವಾಂ ನಮಾಮ್ಯಹಮ್ ||
ಯನ್ಮೂಲೇ ಸರ್ವತೀರ್ಥಾನಿ ಯನ್ಮಧ್ಯೇ ಸರ್ವದೇವತಾಃ |
ಯದಗ್ರೇ ಸರ್ವ ವೇದಾಶ್ಚ ತುಲಸಿ ತ್ವಾಂ ನಮಾಮ್ಯಹಮ್ ||

DHAATHRI HAVANA - DHAATHRI POOJA – VANA BHOJANA - Significance of Dhaathri/Amalaki

Literally Dhaathri means the nourisher. It is attributed to the sacred and divine plant Amla or Amalaki (Indian Gooseberry) which is considered as the strongest rejuvenator in Aayurveda.

Dhatu element of the term Dhathri is one of the major attributes of Lord Vishnu who is **DhaAtre Namaha** (Sri Vishnu Sahasranamavali);

In Sri Vishnu Sahasranama Stothram sloka # 5, Lord Vishnu is eulogized as "**Dhaata - Vidhaata - DhaaturUttama**";

He is the great supporter (**DhAtu**) of the universe, the vital force and sustaining power of all beings; Lord Vishnu is the divine law maker and law giver. He is the great ruler; ordainer; (**VidHaAta**). He is the dispenser of fruits of action.

Lord Vishnu is the subtlest (DhAtu) without which no existence is ever possible; He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support (DhaAturUttAma);

Dhathri also means Mother Earth (BhooDevi/Bhoo MaAta) who is the nourisher/supporter for all beings on the earth.

It is said that Dhathri tree has emerged from the joyous tears (Aanandaasru) of Lord Brahma while He was doing penance that fell on the earth DhaAthri that became a great nourishing tree producing Amla/Amalaki.

Pithrus get satisfied if one performs Pithru Kaarya (Pinda Daana) in the shade of Dhaathri tree that pleases Lord Janardhana;

DhaAthri has visesha sannidhana of Lord Vishnu and is beloved to Him.

Lighting Deepa with Amla, Lighting in the shade of Dhaathri, performing Sri Vishnu Pooja in the shade of Dhaathri are highly meritorious;

Where there is Dhathri there, ALakshmi will not enter;

Sukla Ekaadasi in the month of Phalgun maasa is known as Amalaki Ekaadasi; Fasting on this day of Amalaki Ekadasi is more meritorious than giving one thousand cows in charity.

A significant feature that we find during Karthika maasa is Vana Bhojana, taking food under the shade of an Amla (Amalaki) tree.

This is generally performed on any day during Karthika maasa other than Tuesdays, Fridays, Sundays and Sapthami thithi days.

It is preferred on any of the lunar days starting from Trayodasi in sukla paksha to Panchami in Krishna Paksha of Karthika maasa.

On this day a ritual known as Dhaathri Pooja and Dhaathri Havana is performed worshiping Lord Damodara (Sri Krishna) under an Amla Tree.

Thereafter people are served with food in open space within the vicinity of Amla tree. It will be generally a mass event.

By doing Vana Bhojana like this it is said that one would get rid of the dosha from Paraanna Bhojana, partaking food in others houses.

Nowadays this Vana Bhojana has become a corporate culture too where, we find Corporates taking their employees for a picnic during Karthika masa known as Karthika Samaraadhana.

DhaAthri (Amalaki) is highly nutritious and is recommended for general health apart from various specific benefits. That's why in traditional families we find Amalaki pickle which can be stored for a longer time. Amla fruit has curative properties one of the richest in Vitamin-C;

However, usage of Dhaathri is prohibited on the days of Tuesday, Friday, Sunday, Saptami, Navami, Amavasya, Sankramana, during eclipse etc;

While it is called Amalaki in Sanskrit, it is called Nellikai (Tamil/Kannada); Usiri (Telugu);

dHaNvaNtaRi Jayanthi

(Karthika Bahula Trayodasi)

vAidyo nArAyaNo hariH! वैद्यो नारायणो हरिः ವೈದ್ಯೋ ನಾರಾಯಣೋ ಹರಿಃ

WHO IS DHANVANTARI?

DHANVANTARI is one of the incarnations of Lord Vishnu that we come across in several Puranas viz. Bhagavatha Purana, HariVamsa Purana, Brahma Purana etc...

Dhanvantari incarnation is purported to have taken place twice; in Chakshusha Manvanthara and in Vaivasvatha Manvanthara;

In Chakshusha Manvanthara Lord Vishnu was born in Chandra Vamsa as son of KaAsi Raaja by name DHANVA and hence called as DHANVANTARI the Aayurveda Pravartaka;

In Vaivasvatha Manvanthara pradurbhava of DHANVANTARI took place during Ksheera saAgara Mathana; when He emerged out carrying Amrutha Kalasha;

According to SushRutha Samhita, etymologically the word DHANVANTARI is derived from,

Dhanu = science of (extracting) arrows ie., Shalya Shastra ie. Surgery; **Anta** = End; **Dhanu + Anta** = Dhanvanta = the end (complete knowledge) of Surgery;

Dhanvanta + ri = Dhanvantari the one who knows the end of Surgery;

DHANVANTARI is the Divine Doctor, Doctor of Doctors, Surgeon of Surgeons; the Supreme God of Medicine and Curing; Bhishak roopa of Lord Vishnu the BhavaRoga Vaidya;

Sri Vishnu Sahasranama Stothra eulogizes Lord Vishnu as **vEdyo vAidyah**... (sloka # 18)

DHANVANTARI rupi Paramatma is BhavaRoga Vaidya - He is **Bheshajam -Bhishak** (Sri Vishnu Sahasranama Stothra sloka # 62) the one and the only Medicine/Doctor for the disease called SaMsara (BhavaRoga) and the Doctor of Doctors the Divine

Doctor who is the ultimate medicine/cure/remedy for all diseases physical/mental;

Namami Dhanwanthari Aadi Devam,
Surasura Vandita PaAda Padmam,
Loke Jara Rugbhay Mrityu NaAsham,
DaAtaaram Eesham VividHaushadHinaam;

DHANVANTARI is AbhiMaani Devata for Aayurveda ShaAstra;

शरीरे जर्जरी भूते व्याधिग्रस्ते कलेबरे ।

औषधं जाह्नवीतोयं वैद्यो नारायणो हरिः ॥

sharIrE jarjarI bhUtE vyAdhi grastE kalebarE
auShadham jaanhavItOyam vaidyO nArAyaNO harih

Above sloka is generally recited while taking medicine;

When the body is suffering /beset with disease, Medicine is like sacred water of Ganga and the doctor (Vaidya) is none other than the Supreme God SriManNarayana who is Dhanvanthari rupi Paramatma;

aArtaa vishHaNNaaH shiTilaashcha bhiitaaH
ghoresHhu cha vyaAdhishhu varttamaAnaaH |

sa.nkiirtya naAraayaNa sHabda maatraM
viMukta duHkhaaH sukhino bhaVanti ||

Above sloka which forms part of Phala Stuti of Sri Vishnu Sahasranama Stothram where in the Supreme God Vishnu Himself is giving an assurance that...

Whenever one is worried, sad, broken, afraid, severely ill, heard bad things; in all such cases He (the Lord) will take care of those who recite/sing the divine name NAARAYANA who is DHANVANTARI rupi ParamaAtma.

We find a reference to DHANVANTARI naamaka Paramatma in Sri Bhagavata Purana (canto 1 & 2) in the following slokas.

SB 1.3.17

dhānvantaram dvādaśamam
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā

SB 2.7.21

dhanvantariś ca bhagavān svayam eva kīrtir
nāmnā nṛṇāṃ puru-rujāṃ ruja āśu hanti
yajñe ca bhāgam amṛtāyur-avāvarundha
āyusya-vedam anuśāsty avatīrya loke

the gist of which is as follows...

DHANVANTARI was 12th incarnation of Lord Vishnu who was the founder proponent of AyurVeda Shastra the one who is the source of Medical Science to the Universe and the one who not only cures the diseases of the living entities but also relieves them from BhavaRoga the cycle of birth and death the material existence.

SRI DHANVANTARAYE NAMAHA 🙏🙏🙏

SubrahManya (Skanda) Shashti

(Margasira Sukla Shashti)

Worship of Lord Subrahmanya a Vedic God is prevailing in Hindu religion since time immemorial.

Widely known as son of Lord Shiva, Lord Subrahmanya was commander-in-chief of army of Gods (Devasenapathi) who killed the demon Tharakaasura.

He is called Subrahmanya (Su+Brahmanya) the one who is highly chaste, one who has understood the Brahman (absolute reality) and blossomed by Brahma JnaAna the supreme knowledge. He is considered as Brahmachari (Bachelor).

He is also known as Kumara because He always looks like a teenager (youth). Lord Subrahmanya is considered as a personification of charm, youth, masculinity, valour, vitality and wisdom.

He is an incarnation of Manmatha;

Lord Subrahmanya is popularly known as KaArthikeya; the one whose birth star is Kritika which is a cluster of six stars whose feminine energies (divine mothers) have brought Him up.

Since He was suckled by six divine mothers He is also known as Shan-MaAthura.

He is also called as Guha, the one who dwells in caves; invariably we find mountains and caves as the abode/temples of Lord Subramanya.

SarAvaNabHava is another popular name of Lord Subrahmanya;

the one who has emerged out from the powerful divine energy (Tejassu) of Lord Shiva that was initially held by Agni (Fire God) and dropped into the holy Ganga (Ganges) that was later pushed into a lake called Saravana and shoved to the reedy bushes on its banks. Saravana lake is believed to be the makeover of the divine mother Goddess Parvathi Devi.

Since He has emerged out on the laws of Saravana He came to be known as SaraVanabHava. Bhava means born.

Since He was born from the divine energy that got spilled/ shoved; He is known as Skanda. He is Ayonija.

In Sri Vishnu Sahasranama Stothram (sloka # 36), Lord Vishnu is eulogized as "SkAnda – SkaNdadhAraH"

the one who is...

commander of the forces of wisdom, great thoughts, light and delight and unstoppable destructive force for all taMasik people like asurasas and other evil-doers.

He is internal commander in our conflict with the good and the bad; guiding us towards the spiritual strength, wisdom and discriminative power;

Lord Sri Krishna says in Bhagawadgita (Vibhuuti Yoga) that He is SkaNda among the commanders'-in-chief;

"SenaAneEnaAm AhaM SkAnda"

Lord Subrahmanya (SKANDA) is Vibhooti roopa of Lord Sri Krishna;

An exclusive Purana named after Lord Subrahmanya called SKANDA PURANA scripted by Lord & Sage Sri VedavyaasaRu forms part of the 18 great Puranas called Ashtaadasa Maha-Puraanas.

While Peacock is the Vaahana (mount) of Lord Subrahmanya, we find Rooster (Kukkuta) on his flag and portrayed as holding a Spear as his weapon.

Kukkuta believed to be representing Ego (Tarakasura) which was subdued by Lord Subramanya;

Kukkuta gives a wake-up call at dawn; Lord Subramanya with Kukkuta as His dhvajah awaken our consciousness (Kundalini) for gnyaAna - bhakti - vairagya.

He is Mano-Vairagya-ChakraabHimaAni Devata;

Lord Subrahmanya is assumed as a Sarpa Devatha. But, in fact He is not a Sarpa Devatha; He has protected the Serpentine clan from Garuda's scare by invoking the blessings of Lord Lakshmi Narasimha.

SkaNda ShasHti (Subrahmanya Shashti)

Dedicated to Lord Subrahmanya, sixth day (Shashti thithi) of the sacred lunar month Margasira maAsa is known as Skanda Shashti or Subrahmanya Shashti.

It is believed to be the day Lord Subramanya was born. As such He becomes the presiding deity of Shashti tithi.

If there is khanda (broken) thithi [<Panchami (+) >Shashti] and the day is coinciding with Sunday or Tuesday + Satabhisha Nakshathra + Vaidruthi Yoga it is known as ChaMpa Shashti.

Concept remaining same we find people following different customs and traditions according to their sampradaya on the day of Subrahmanya Shashti which is mostly a South Indian festival.

In Madhwa sampradaya, Lord Subrahmanya is considered as an incarnation of ManMatha and is placed fairly higher in cadre (8th Kakshya) of hierarchy (as per Taratamya) in line with Indra having Narayana Aavesha.

Lord Subrahmanya has a unique place among the Demi-Gods. He is associated with all the three Trinal Lords (Trimurthi);

- As incarnation of Manmatha (son of Lord Sri Hari)
- As Sanatkumara (Brahma Maanasa Puthra)
- As Skanda (son of Lord Shiva)

apart from...

- As Bharatha (brother of Lord Sri Rama)
- As Samba (son of Lord Sri Krishna & Jambavati)

- Devi) during Dwapara Yuga;
- As Pradyumna [(incarnation of Manmatha) son of Lord Sri Krishna & Rukmini Devi]
- As Sudarshana – (incarnation of Manmatha)

" ಸುಬ್ರಹ್ಮಣ್ಯಸ್ಯ ಮಹಿಮಾಂ ವರ್ಣಿತುಂ ಕೇನ ಶಕ್ಯತೇ "

In Theertha Prabandha Sri VadiRajaru extols the glory of Lord Subramanya... सुब्रह्मण्यस्य महिमा वर्णितुं केन शक्यते | - who has the capacity to describe the merits of Lord Subramanya;

SuBrahManya - The ShAnMukha Devata

"Shadaananam Kunkuma Raktha Varnam
Mahaamatham! Divya Mayuura Vaahanam
Rudrasya Suunum! Sura-saiNya Naatham
Guham Sadhaaham Saranam Prapadhye"

षडाननम् कुंकुम रक्त वर्णं

महा मतिम् दिव्य मयूर वाहनम् ।

रुद्रस्य सूनुम् सुर सैन्य नाथं

गुहम् सदा शरणमहम् भजे ॥

ಷಡಾನನಮ್ ಕುಂಕುಮ ರಕ್ತ ವರ್ಣಂ

ಮಹಾ ಮತಿಮ್ ದಿವ್ಯ ಮಯೂರ ವಾಹನಮ್ ।

ರುದ್ರಸ್ಯ ಸೂನುಮ್ ಸುರ ಸೈನ್ಯ ನಾಥಂ

ಗುಹಮ್ ಸದಾ ಶರಣಮಹಮ್ ಭಜೇ ॥

ಷಡಾನನಮ್ ಕುಂಕುಮ ರಕ್ತ ವರ್ಣಂ

ಮಹಾ ಮತಿಮ್ ದಿವ್ಯ ಮಯೂರ ವಾಹನಮ್ ।

ರುದ್ರಸ್ಯ ಸೂನುಮ್ ಸುರ ಸೈನ್ಯ ನಾಥಂ

ಗುಹಮ್ ಸದಾ ಶರಣಮಹಮ್ ಭಜೇ ॥

SadhaAham Saranam Prapadhye....

I always surrender to Lord Subrahmanya who is;

- **Shadaananam** – One who has six faces (Shanmukha);
- **Kunkuma Raktha Varnam** – One whose complexion is red in colour like Kunkuma;
- **Mahaamathim** – one who is wise;
- **Divya Mayuura Vaahanam** – One whose vehicle (Vaahana) is Mayura (Peacock);
- **Rudrasya Suunum** – Son of Lord Shiva (Rudra);
- **SurasaiNya Naatham** – One who is commander-in-chief of army of Gods (Devasenapathi);
- **Guham** - the one who dwells in caves;

Lord Subrahmanya popularly known as Shanmukha or ShadaAnana is symbolized as having six faces. It is believed that six faces represent the five senses and the mind.

Lord Subrahmanya is worshiped for marital prosperity, obtaining progeny; remedy for health problems especially skin diseases like leprosy, leukoderma, relief from enemies (both internal & external), relief from debts apart from overall prosperity and general well-being.

Lord Subrahmanya is also worshiped for relief from malefic effects of Rahu/Kethu, Sarpa/Naga Dosha; Kuja (Angaraka) Dosha, delay in marriage etc...

Anusandhana while worshiping Lord Subramanya...

Sri Subrahmanya Devathanthargatha;

Bharatheeramana Mukhyapraanaanthargatha;

Pradyumnaroopi Sri Naaraayana....

While Lord SubrahManya is to be worshiped on all days of the week;

- Tuesday,
- Shashti thithi (6th lunar day) and
- Krittika star days are considered to be more sacred days for worshipping Him.

Skanda (SubrahManya) is AbhimaA ni Devata for Shashti thithi.

We find temples of Lord SubrahManya across the country and even abroad; Some of the famous shrines exclusively dedicated to Lord SubrahManya are....

- Thiruttani,
- Palani,
- Tiruchendur,
- Tirupparakundram,
- Swami Malai and
- Pazamudhircholai in Tamil Nadu;
- Kukke Subramanya and
- Ghati Subramanya in Karnataka.

GEETA JAYANTHI

(Margasira Sukla Ekaadasi)

vasudeva sutam devam kamsa canuramardanam |
devaki paramanandam krishnam vande jagadgurum ||

ವಸುದೇವಸುತಂ ದೇವಂ ಕಂಸಚಾಣೂರಮರ್ದನಂ

ದೇವಕಿ ಪರಮಾನಂದಂ ಕೃಷ್ಣಂ ವಂದೇ ಜಗದ್ಗುರುಂ

वसुदेव सुतं देवं कंस चाणूर मर्दनम् ।

देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Can there be a better teacher than Sri Krushna ParamaAtma?
and better teaching than Bhagawadgita?

Bhagawadgita and Vishnu Sahasranama Stothram are two great gems of Hindu spirituality carved out from the great epic Mahabharata.

Margasira sukla Ekadasi is revered as Geeta Jayanthi, the day Lord Sri Krishna counselled Arjuna with his famous preaching known as Bhagawadgita.

But it was not first time the Supreme God preaching the philosophy and Arjuna was not the first person to be imparted with the divine knowledge.

In the 4th Canto - JnaAna Yoga (sloka #1) Lord Sri Krishna says that,

" I taught this imperishable Yoga (Bhagawadgita) to Vivaswan (Sun God-Surya);

He (Surya) in turn taught it to Manu (Vaivaswatha) who in turn taught it to Ikshvaaku (in whose dynasty Lord Sri Rama was born)".

SaAnkhyia Yoga that we come across in 2nd chapter of Bhagawadgita was also preached by the Supreme God Vishnu in his incarnation as Kapila Bhagavantha (Kapilacharya) to his mother Devahuti that we come across in the 3rd Canto of SriMadBhagavatha Purana;

Further Lord Sri Krishna also preached SaAnkhyia Yoga to his friend Uddhava that came to be known as Uddhava Geeta (11th canto of Sri Mad Bhagavatha Purana).

yogo jnaanam tathaa saankhyam vidyaah silpaadi karma cha vedaah saastraani vijnaanam etat sarvam janaardanaat;
Yoga, Jnaana, Saankhya, science, arts, works, Vedas, scriptures, spiritual illumination -- all these have originated from JanaArdhana the Supreme God.

Geetabhashya (commentary on Bhagavad Gita) was the first work by Sri Madhwacharya wherein He had established the supremacy of Bhagavad Gita over all other scriptures.

Sri Madhvacharya has written two commentaries on Bhagavadgita viz.

- Geeta Bhasya and
- GeetaTatparya Nirnaya;

Mantralaya GuruSaarvabhouma Sri Raaghavendra Swamy has written commentaries on Bhagawadgita viz.,

- gItA-bhAshhya-prameyadiipikA;
- gItA-taatparya-nyaayadiipikA;
- gItaarthasangraha (gItA-VivR^itti)

Bhagawadgita contains 701 verses out of which only one by Dhritarashtra and the rest reported by Sanjaya.

While the opening word of Bhagawadgita is "Dharma" closing word is "Mama" signifying that Geeta is My Dharma (Mama Dharma);

yatra yogesvarah krushno yatra paartho dhanur-dharah
tatra srir vijayo bhutir dhruva nitir matir mama;

(sloka # 78–canto-18–Moksha Sanyasa Yoga)

Wherever is Sri Krishna the lord of Yoga; wherever is PaArtha the archer; there, are, prosperity; victory; happiness and firm (steady/sound/stable) policy (moral/Dhruvaneeti)

ananyaashchintayanto maam ye janaahaa paryupaasate |
teshaam nityaabhiyuktaanaam yogakshemam vahaamyaham ||
(Bhagawadgita 9th Canto sloka # 22)

Bhagawadgita is a hand book of instructions on the art of living. It is called Jeevana Dharma Yoga Saasthra. Geeta

Saastra is intended to remove the cause of Samsara such as grief and delusion.

It is the right understanding of the immortal culture of Vedas and Upanishads. It contains the essence of Hindu Philosophy and culture. It is not merely a text book of Hinduism rather it is sacred text of humanity.

It is a practical handbook of instructions to the man on how to live nobly and grow out of his instinctive weaknesses. It says that running away from life is not the way to reach the highest goal of evolution.

The creed of Geeta is that spirituality can be lived in life, and true spiritual understanding is an asset to a man engaged in the battle of life.

It gives an easy thumb rule as to what types of values and mental attitudes one should develop in order to realize the ever-effulgent Divinity in them; the pure awareness.

Epic Mahabharatha written by Lord and Sage Sri Vedavyasa is not just a sacred script alone; rather it is a culmination of Brahmasutras, Upanishads, Puranas, Bhagawagita, Vishnu Sahasranama etc. That's why it is called Panchama Veda.

Bhagawadgita which is a part of Mahabharatha is called the essence of Upanishads.

GITA MAHATMYA - भगवद्गीता माहात्म्यं

(Sri Varaha PuranaAntargata)

धरोवाच ।

भगवन्परेमेशान भक्तिरव्यभिचारिणी ।

प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १ ॥

श्री विष्णुरुवाच ।

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥ २॥
महापापादिपापानि गीताध्यानं करोति चेत् ।
क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥ ३॥
गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।
तत्र सर्वाणि तीर्थाणि प्रयागादीनि तत्र वै ॥ ४॥
सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।
गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥
सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ५॥
यत्र गीताविचारश्च पठनं पाठनं शृतम् ।
तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥ ६॥
गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।
गीताज्ञानमुपाश्रित्य त्रीं लोकान्पालयाम्यहम् ॥ ७॥
गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥ ८॥
चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।
वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥ ९॥

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।
ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥ १०॥
पाठेऽसमर्थः सम्पूर्णे ततोऽर्धं पाठमाचरेत् ।
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥ ११॥
त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२॥
एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥ १३॥
अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
स याति नरतां यावन्मन्वन्तरं वसुन्धरे ॥ १४॥
गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
द्वौ त्रीनेकं तदर्थं वा श्लोकानां यः पठेन्नरः ॥ १५॥
चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥ १६॥
गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।
गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥ १७॥
गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥ १८॥

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ।

जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९॥

गीतामाश्रित्य बहवो भूभुजो जनकादयः ।

निर्धूतकल्मषा लोके गीतायाताः परं पदम् ॥ २०॥

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।

वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥ २१॥

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।

स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २२॥

सूत उवाच ।

माहात्म्यमेतद्गीताया मया प्रोक्तं सतातनम् ।

गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २३॥

॥ इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं सम्पूर्णम् ॥

Meaning...

GITA MAHATMYA (Sri Varaha PuranaAntargata)

Dharovaacha:

Bhagavan parameshaana bhaktiravyabhicharinee;
Praarabdham bhujyamaanasya katham bhavati he prabho.

Goddess Earth queries...

(1) O Bhagavan, the Supreme Lord! How can unflinching devotion arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord?

Sri Vishnuruvaacha:

Praarabdham bhujiyamaano hi geetaabhyaasaratah sadaa;
Sa muktaah sa sukhee loke karmanaa nopalipyate.

Lord Vishnu replies:

(2) Though engaged in performance of worldly duties as a consequence of his past actions, one who regularly involves himself in the study of Gita, enjoys happiness, gets released from the bangs of birth and death; is not bound by Karma and is not touched by the effects of his actions.

Mahaapaapaadipaapaani geetaadhyaanam karoti chet;
Kwachit sparsham na kurvanti nalineedalam ambuvat.

(3) Just as water does not stain the lotus leaf, even great sins do not taint one who regularly devotes his attentions to the study of Bhagavat Gita.

Geetaayaah pustakam yatra yatra paathah pravartate;
Tatra sarvaani teerthaani prayaagaadeeni tatra vai.

(4) All the sacred centres of pilgrimage, like Prayag and other places, dwell in that place where the Gita is kept, and where the Gita is read.

Sarve devaashcha rishayo yoginahpannagaashcha ye;
Gopaalaa gopikaa vaapi naaradoddhava paarshadaih.

(5) All the gods, sages, Yogins, divine serpents, Gopals, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell here).

Sahaayo jaayate sheeghram yatra geetaa pravartate;
Yatra geetaavichaarashcha pathanam paathanam shrutam;
Tatraaham nishchitam prithvi nivasaami sadaiva hi.

(6) Help comes quickly where the Gita is recited and, O Dharani... I ever dwell where it is read, heard, taught and contemplated upon!

Geetaashraye'ham tishthaami geetaa me chottamam griham;
Geetaajnaanam upaashritya treen Uokaan paalayaamyaham.

(7) I take refuge in the Gita, and the Gita is My best abode. I protect the three worlds with the knowledge of the Gita.

Geetaa me paramaa vidyaa brahmaroopaa na samshayah;
Ardhamaatraaksharaa nityaa swaanirvaachyapadaatmikaa.

(8) The Gita is My highest science, which is doubtless of the form of Brahman, the Eternal, the Ardhamatra (of the Pranava Om), the ineffable splendour of the Self.

Chidaanandena krishnena proktaa swamukhato'rjuna;
Vedatrayee paraanandaa tatwaarthajnaanasamyutaa.

(9) It was spoken by the blessed Lord Krishna, the all-knowing, through His own mouth, to Arjuna. It contains the essence of the Vedas—the knowledge of the Reality. It is full of supreme bliss.

NOTE: The Gita contains the cream of the Vedas and Upanishads. Hence it is a universal scripture suited for people of all temperaments and for all ages.

Yoashtaadasha japan nityam naro nishchalamaanasah;
Jnaanasiddhim sa labhate tato yaati param padam.

(10) He who recites the eighteen chapters of the Bhagavad Gita daily, with a pure and unshaken mind, attains perfection in knowledge, and reaches the highest state or supreme goal.

Paathe'asamarthah sampoornam tato'rdham paathamaacharet;
Tadaa godaanajam punyam labhate naatra samshayah.

(11) If a complete reading is not possible, even if only half is read, he attains the benefit of giving a cow as a gift. There is no doubt about this.

Tribhaagam pathamaanastu gangaasnaanaphalam labhet;
Shadamsham japamaanastu somayaagaphalam labhet.

(12) He who recites one-third part of it achieves the merit of a bath in the sacred river Ganges; and who recites one-sixth of it attains the merit of performing a SomaYaaga.

Ekaadhyayam tu yo nityam pathate bhaktisamyutam;
Rudralokam avaapnoti gano bhootwaa vaseschiram.

(13) That person who reads one discourse with supreme faith and devotion attains to the world of Rudra and, having become a Gana (an attendant of Lord Shiva), lives there for many years.

Adhyayam shlokapaadam vaa nityam yah pathate narah;
Sa yaati narataam yaavanmanwantaram vasundhare.

(14) If one reads a discourse or even a part of a verse daily he, O Earth, retains a human body till the end of a Manvantara;

Geetaayaah shloka dashakam sapta pancha chatushtayam;
Dwautreenekam tadardhamvaa shlokaanaam yah pathennarah.

Chandralokam avaapnoti varshaanaam ayutam dhruvam;
Geetaapaathasamaayukto mrito maanushataam vrajet.

(15-16) He who repeats ten, seven, five, four, three, two verses or even one or half of it, attains the region of the moon and lives there for 10,000 years. Accustomed to the daily study of the Gita, a dying man comes back to life again as a human being.

Geetaabhyaasam punah kritwaa labhate muktim uttamaam;
Geetetyucchaarasamyukto mriyamaano gatim labhet.

(17) By repeated study of the Gita, he attains liberation. Uttering the word Gita at the time of death, a person attains liberation.

Geetaarthashravanaasakto mahaapaapayuto'pi vaa;
Vaikuntham samavaapnoti vishnunaa saha modate.

(18) Though full of sins, one who is ever intent on hearing the meaning of the Gita, goes to the kingdom of God and rejoices with Lord Vishnu.

Geetaartham dhyayate nityam kritwaa karmaani bhoorishah;
Jeevanmuktah sa vijneyo dehaante paramam padam.

(19) He who meditates on the meaning of the Gita, having performed many virtuous actions, attains the supreme goal after death. Such an individual should be considered a true Jivanmukta.

Geetaam aashritya bahavo bhoobhujo janakaadayah;
Nirdhootakalmashaa loke geetaa yaataah param padam.

(20) In this world, taking refuge in the Gita, many kings like Janaka and others reached the highest state or goal, purified of all sins.

Geetaayaah pathanam kritwaa maahaatmyam naiva yah pathet;
Vrithaa paatho bhavet tasya shrama eva hyudaahritah.

(21) He who fails to read this "Glory of the Gita" after having read the Gita, loses the benefit thereby, and the effort alone remains.

NOTE: This is to test and confirm the faith of the reader in the Bhagavad Gita, which is not a mere philosophical book but the word of God and should therefore be studied with great faith and devotion. The Gita Mahatmya generates this devotion in one's heart.

Etanmaahaatmyasamyuktam geetaabhyaasam karoti yah;
Sa tatphalamavaapnoti durlabhaam gatim aapnuyaat.

(22) One who studies the Gita, together with this "Glory of the Gita", attains the fruits mentioned above, and reaches the state which is otherwise very difficult to be attained.

Suta Uvaacha:

Maahaatmyam etad geetaayaah mayaa proktam sanaatanam;
Geetaante cha pathedyastu yaduktam tatphalam labhet.

Suta said:

(23) This greatness or "Glory of the Gita", which is eternal, as narrated by me, should be read at the end of the study of the Gita, and the fruits mentioned therein will be obtained.

Thus, ends the "Glory of the Gita" contained in the Varaha Purana. Om Shanti, Shanti, Shanti!

Sri KrushnaArpanamasthu
Hari Sarvottama - Vaayu Jeevottama
Sri GuruRaajo Vijayate

VaiKuNta (muKkoTi) eKaAdAsi

(Dhanurmaasa (Margasira/Pushya) Sukla Ekaadasi)

How to reckon Vaikunta Ekaadasi?

Ekaadasi that occurs in sukla paksha (bright fortnight) of the lunar Month either Margasira maasa or Pushya maasa coinciding with sacred solar month Dhanurmasa is reckoned as Vaikunta Ekaadasi.

If it occurs in Margasira maasam it is also known as Mokshada Ekaadasi (capable of bestowing salvation) and if it occurs in

Pushya maasam it is also called as Puthrada Ekaadasi (capable of bestowing progeny);

Though all Ekaadasis' are equal in merits, Vaikunta Ekaadasi has attained lot of prominence in terms of spirituality as it occurs during Dhanurmasa before the onset of Uttaraayana.

➤ Significance of UTTARA-dwAaRa dArsHanam

Vaikunta EkaAdasi is also known as Mukkoti Ekaadasi. Dwaadasi thithi following Vaikunta Ekaadasi is called Mukkoti Dwaadasi.

Uttara means north and dwaara means the gate or opening.

Like we have geographical directions (North, South, East, & West) to the world, we also have similar directions to our body.

North is towards our head, south is towards our feet, front portion is east and back portion is west.

On top of the head (skull) we have a hole called Brahma Randhra (Sahasraara Chakra) towards the Northern direction which is not visible. Since it is in the northern direction it is called Northern gate of the human body.

It is said that one should visualize the image of God through the route of...

Ida; Pingala Naadi (which run through left and right nostrils) and Sushumna Naadi (running through centre of the nose);

concentrating at midpoint of the eyebrows called Jnaana Nethra where Aajna chakra is located;

take it further upwards to the centre of the head where Sahasraara chakra is located and

have darshan of the God through the door that gets opened Brahma Randhra when we meditate.

This is how one should visualize God even during daily prayers or whenever one visits a temple.

Since it is through the route of the confluence of three naadis (Ida, Pingala and Sushumna) taken further north towards the Sahasraara Chakra it is called Mukkoti.

Koti also means an angle; a knot; an edge and Mu means tying or binding.

Having darshana of the Lord from an angle where the three Naadi's meet is spiritually known as Uttara dwaara darshana and the day is known as Mukkoti Ekaadasi.

There are fourteen lokaas (worlds) in this Universe; seven above (including Earth) and seven below.

Above the Earth are called Uurdhwa Lokaas which are in the Northern direction and Vaikunta is one among them in the Northern direction.

Darshan of the lord of Vaikunta (which is in the northern direction) Lord Vishnu on this day which is nearer to Uttaraayana the most auspicious time also catches significance for Uttara dwaara darshana.

On this most sacred day of Mukkoti Ekaadasi one should have darshan of the Lord in this form and to give significance to this concept perhaps all temples provide darshan of the Lord on this day through the northern entrance that is popularly known as Uttara dwaara darshana.

Bhagawad Darshana is always auspicious/subha; paapa-haaraka; it should always be UtTara-DwaAra Darshana; that need not be on Mukkoti Ekaadasi alone;

It is believed that on this sacred day of Mukkoti Ekaadasi, BrahmaAdi Devatas will have darshana of Lord Vishnu at His abode Vaikunta during Arunodaya kaala.

Mukkoti Ekaadasi that occurs during Dhanur Maasa also signifies worshiping of Lord Vishnu during Arunodayakaala around which time DEvatas also worship and have darshan of the Supreme God Sri Hari Sarvottama - Lord Vishnu;

"Vaikuntah Purushah Praanah Praanadah Pranavah Prithuh
Hiranyagarbhah Shatrughno Vyaapto VaayurAdhokshajah"

(Sri Vishnu Sahasranama Stotram - sloka # 44)

The gist of which is as follows....

Lord Vishnu as Vaikunta is the remover of obstacles and sins and Vaikunta is the place which removes obstacles.

He is the one who has united all the Pancha Bhoothas and made them to co-exist with each other.

He is the Purifier and the one who gives in plenty.

He is the primordial person who existed before anything else,

He is the cause of the origin and end of the world.

He is the one who outshines everyone.

He burns away all the sins of his devotees.

He is life giver and is the vital air that gives or sustains life. He is the PraAna (life) to everyone including Devathas.

He is the one who makes others bow before Him and the one who deserves to be adored.

He is the one who expands himself as Cosmos.

He is as pure as Gold. He is the one who delights every one's heart.

Lord Vaikunta (Vishnu) is the slayer of enemies (Arishadvargas) of people and also destroyer of enemies of Gods.

He is the one who is full of benevolence, love and affection without any discrimination.

He is the one who is omnipresent and there is no single place where he does not exist.

He is the one who manifests himself, never gets diminished; never undergoes degeneration; He is the all-pervasive Supreme God; He is Aumkaara pratipaadya; Sri ManNaaraayana;

He is Adhokshajah. ADHOKSHAJA is one of the features of the supreme God SriManNaaraayana. Akshaja means knowledge emanating from senses. Adhokshaja is He who is beyond perception through senses, beyond knowledge acquired through senses, the one who has eternal knowledge which will not degenerate or perish.

Lord Venkateswara is eulogized as Adhokshaja. For ordinary human beings he is just a Shila Vighraha, but at Tirumala Kshethra He is standing in His original roopa (Aprakrutha) and is beyond our perception.

VAIKUNTA is one of the several thousand names of Lord Vishnu and also Vaikunta is His abode. It is Vishnu loka, Vishnu Swarga named after Vaikunta naamaka ParamaAtma the one (Vishnu) who stays in Vaikunta.

Kunta means cHyuti (naAsha/perish); Vishnu is Achyuta the one Who doesn't vanish, He is invincible, He is Vi+Kunta = the one who doesn't have cHyuti and Vaikunta is the place that never perishes even during maHa-prAlaya.

In a literary sense Kunta means the one who is indolent, stupid, foolish, asaAmartya and Vaikunta is the one who prevents/protects men from going astray into wrong paths.

It is also that in one of the Manvantharas (ChaAkshuva) Lord Vishnu incarnated as son of a Rushi-Patni called Vikunta hence came to known as Vaikunta.

Vaikunta is the place where Lord Vishnu resides along with his consort Goddess Lakshmi Devi resting on Aadisesha.

Vaikunta is also known as ParaMapadam the supreme abode and the most coveted place. It is located at distance of 16.25 crores Yojanas above Bhooloka;

Sri VaAdiraAjaru has written an exclusive Kannada Text (Grantha) on the glory and significance of Vaikunta called "Vaikunta Varnane"

It is the sacred abode where every soul would be longing to go and stay eternally. Ultimate aim/sadhana for a soul is to attain Moksha; that can be given by One and the Only person the Primordial Supreme God Vishnu the VaAsudeva who is Vaikunta the one who resides in Vaikunta, neither by Brahma nor by Shiva; "MoksHam NaaraAyanaaddHichhett"

Only a SarVottama can give Moksha. If Lord Sri Hari is the giver of Moksha then it is obvious that He is Sarvottama the Supreme God;

MUKKOTI DWaADASI (DhanurmaAsa Prayukta)

(Sri Swami Pushkarini Theertha Mukkoti at Tirumala Kshethra)

Lord Vishnu is the presiding deity of Dwaadasi thithi and worshiping Him on Dwaadasi day is part of Ekaadasi Vrata.

Dwaadasi thithi following Vaikunta Ekaadasi is called Mukkoti Dwaadasi occurring in the sacred solar month of Dhanurmasam.

At Tirumala Kshethra the abode of Lord Venkateswara (Srinivasa) special significance is given to Mukkoti Dwaadasi.

According to Brahma Purana-anthargatha Sri Venkatachala Mahatmya, Swami Pushkarini at Tirumala Kshethra is a manifestation of the Holy River Saraswathi who did severe penance and got a boon from Lord Vishnu and has positioned there at Tirumala as per directions of the supreme God Sri Hari.

As per the boon, Lord Vishnu accorded Swami Pushkarini the status of Sreshtattva (superiority) among all the Theerthas (Pushkarinis').

According to Brahma Puraana-anthargatha Sri Venkatachala Mahatmya, as per the command given by Lord Vishnu, 3 ½ Crore sacred Theerthas in the entire Bhoomandala will enter Swami Pushkarini at Tirumala Kshethra on the day of Mukkoti Dwaadasi to get themselves purified.

With this anecdote, taking bath in Swami Pushkarini on the day of Mukkoti Dwaadasi during Arunodaya kaala is considered highly meritorious and equivalent to taking bath in all the 3½ Cr sacred theerthas.

This day is revered as Sri Swami Pushkarini Theertha Koti in the calendar of Tirumala temple.

One can imagine the holiness of Swami Pushkarini at Tirumala Kshethra and a bath in this sacred Theertha is prescribed on a pilgrimage to Tirumala Kshethra.

The lake on the banks of which ParamaATma SrinivaAsa resides that lake is Paavana-Punya Theertha and to reside on the banks of such lake only virtuous (PunyaAtma) will get; > Sanaka Rushi vachana (Padma Puranaantargata Sri Venkatachala Mahatmya - Swami Pushkarini Mahatmya)

According to BraHma Purana-anthargatha Sri Venkatachala Mahatmya there are 66 crores sacred Theerthas on VenkataAdri the sacred abode of Lord Venkateswara.

Out of which 1008 are prominent, out of which 108 are considered as JnyaAna pradaayini, out of which 68 are capable of bestowing Bhakti/Vairagya, out of which 7 are Mukti pradayni and out of which

ONE is highly meritorious ie. SWAMI PUSHKARINI Theertha.

Swami Pushkarini smarana while getting up from the bed is Punyadayaka - BhaAradhwaja Muni vachana.

According to Varaha Purana, Dasaratha Maharaja as per the directions of Vasihta Rushi visited Venkatachala Kshethra in his quest for Puthra bhaAgya and performed austerities at the holy Swami Pushkarini Theertha. It is also said that Bhagawanta Sri Ramachandra also visited and took bath in the sacred waters of Swami Pushkarini.

One can imagine the holiness of Swami Pushkarini at Tirumala Kshethra on the banks of which Lord Srinivaasa (Venkateswara) is delightedly stationed since time immemorial;

SwaAmiPusHkaraNitheErey RaMayaA SaHa ModatHey 🙏🙏🙏

and a bath in this sacred Theertha is prescribed on a pilgrimage to Tirumala.

HANUMAD-VRATHA

(Margasira Sukla Trayodasi)

Dedicated to Lord Hanuman, sukla Trayodasi during Margasira maAsa is reckoned as Hanumad Vrata. This we find mostly being observed in South especially in Karnataka and Andhra Pradesh states.

On this day Lord Hanuman is exclusively worshiped by one and all for good health, peace, relief from struggles and overall prosperity.

Lord Hanuman to be worshiped with Hanumad anthargatha Seetapathi Sri Ramachandra with shodasa upachara pooja - Madhu Abhisheka - Vaayu stuti Paaraayana/Punascharana etc...

According to the legend behind it is said that, it was due to Arjuna's overlooking (neglect) Lord Hanuman's significance [who was sitting in the form of a flag (emblem) on his chariot] Pandavas had to struggle for 13 years (12+1) in forests during exile.

Perhaps this may be the significance behind worshiping Lord Hanuman on this day with a yellow coloured thread having 13 knots called Thora and worn by the devotees after the pooja.

On the advice of Lord Sri Vedavyasa who had narrated the significance of this Vrata to Dharmaraja, Draupadi Devi performed this Vrata under the guidance of Lord Sri Krishna.

Hanumad Vrata Vs Hanuman Jayanthi

There is some confusion among the public as they assume Hanumad Vrata as Hanuman Jayanthi (the day Hanuman was born). But both are different.

Chaithra Sukla Pournami (full moon day) in the lunar month of Chaithra maasa is purported to be the day Lord Hanuman was born celebrated as Hanuman Jayanthi.

Whereas, Hanumad Vratha (Margasira Sukla Trayodasi), is the day exclusively earmarked for worshiping Lord Hanuman.

A reference to Hanumadvratha is believed to have been made in Bhavishyottara Purana;

Worship of Lord Hanuman is prevailing in Hindu religion since Ramayana days and Lord Hanuman is one of the best known and most widely worshiped Deity. All walks of people worship Lord Hanuman regardless of affiliations.

Lord Hanuman, the personification of true and resolute devotion to Lord Sri Rama is known for his righteousness, courage, strength, valor, discriminative intelligence etc.

He is an all-powerful Deity capable of eradicating grief and providing solution to the mundane problems and sufferings of the individuals.

मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठ ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शरणं प्रपद्ये ।

Mano-Javam Maaruta-Tulya-Vegam
Jite[a-I]ndriyam Buddhi-Mataam Varishttha |
Vaata-Atmajam Vaanara-Yuutha-Mukhyam
Shriiraama-Duutam Sarannam Prapadye |

Meaning...

Lord Hanuman is as swift as the mind and as fast as the Wind God (VaAyu);

He is the one who has conquered the senses; a master of
Senses who keeps them always under his control;
foremost among the intelligentsia,
honoured for his learning, intelligence and wisdom;
who is the son (Pavana Puthra) and incarnation of the Wind
God (VaAyu);
who is the chief of the army of Vanaras (Monkeys);
who is the messenger (emissary) of Lord Sri Rama;
I surrender to such mighty God, Lord Hanuman.

Yathra Yathra Raghunatha Keerthanam
Tathra Tathra Kruthamasthakanjalim
Bhashpavari Paripoorna Lochanam
Maruthim namatha Rakshasanthakam
Above prayer sloka says that,

wherever RAMA naama is sung, Hanuman is present though
not visible, with his eyes full of tears (as a mark of his
unstinted devotion to Lord Sri Rama) and with his hands folded
in prayer/obeisance to His Lord Sri Rama.

buddhau cha nAnyo hanumatsamAnaH
pumAn kadAchit kva cha kashchanaiva ||
(Mahabharata Tatparya Nirnaya)

There is no other person equal to Hanuman in...

- knowledge,
- renunciation,
- devotion to Lord SriHari,
- fortitude,
- steadiness,
- vitality,

- strength,
- zeal and intelligence
- at any time or in any place.

Worshipping such mighty Hanuman, one will be blessed with....

Buddhir balam yaso dhairyam Nirbhayatvam arogata
Ajaadyam vaak patutvam cha Hanumath smaranaath bhavet;

ಬುದ್ಧಿಬಲಂ ಯಶೋಧೈರ್ಯಂ ನಿರ್ಭಯತ್ವಂ ಅರೋಗತಾ |

ಅಜಾಡ್ಯಂ ವಾಕ್ಪಟುತ್ವಂಚ ಹನೂಮತ್ ಸ್ಮರಣಂ ಭವೇತ್ |

बुद्धिर्बलं यशोधैर्यं निर्भयत्वं अरोगता ।

अजाड्यं वाक्पटुत्वंच हनूमत् स्मरणं भवेत् ।

Above sloka from Aanjaneya Stuthi is just an example of the benefits one derives by praying Lord Hanuman. One will be blessed with,

- wisdom (Buddhi)
- strength (Balam)
- fame (Yashas)
- valor (Dhairya)
- fearlessness (Nirbhayatva)
- good health (Aarogya)
- dearth of lethargy (AjaAddya) and
- speech vigor (VaAkk-Pattutva)

by worshipping Lord Hanuman.

There is nothing that Lord Hanuman cannot bestow upon his true devotee. He is also capable of revitalizing the spiritual qualities in an individual and putting him on the right track towards the ultimate goal of salvation.

SRI RAMA JAYA RAMA JAYA JAYA RAMA

MAKARA SANKRANTHI

(Concept – Significance – Customs & Traditions...)

In general Makara Sankranti festival is celebrated for three days especially in South India;

- first day called Bhogi;
- second day Makara Sankranti and
- third day as Kanuma.

BHOGI...

The word Bhogi is derived from Sanskrit word Bhog meaning enjoying or experiencing. It is a festival that signifies the beginning of the harvest season for farmers in India. Hence, it is also known as harvest festival. Bhogi is considered as the day that facilitates the farmers to enjoy the fruits of their hard work.

On the day of Bhogi, old, worn out and useless items are burnt in a bonfire. Bhogi signifies cleansing of the mind of its ill thoughts and feelings, while symbolically burning them up, with a firm resolve to tread the path of love, with truth and purity from this holy day onwards.

Bhogi is the last day of Dhanurmasam and also Dakshinayana. Bhogi marks the beginning of three-day Makara Sankranti festival.

SANKRANTHI...

It is a confluence of two words SAN + KRANTHI. SAN means plenty, good and come together. Kranti means radical change. Sankranti means plenty of good change. SANKRAMANA means to begin to move.

A solar month in Hindu calendar refers to the time required by the Sun to pass through one zodiac sign that consists of 30 sittings and 30 settings of the Sun.

There are 12 zodiac signs starting from Mesha (Aries) to Meena (Pisces) and Sun moves one degree in a day of 24 hours and one zodiac (house) in a month as we observe from the earth.

The time when Sun leaves one sign and enters another sign is known as Sankranthi or Sankramana or astrologically it is called transit.

The sign in which travel of Sun commences is the name given to that Sankranthi.

There are 12 Sankranthis' (Sun's transit) in a year starting from Mesha Sankranthi to Meena Sankranthi and the travel of Sun into Makara Raasi is known as Makara Sankranthi. It is holier than all the other Sankranthis' that occur in the Hindu calendar year.

Transit of Sun (Solar Transit) is generally not considered auspicious as there will be certain disturbances in the organization of solar forces and such times are generally not recommended for commencement of any good work.

On the contrary they are held to be auspicious for meditation, initiation into secret mantras and performance of certain religious rites which are held to purify both the body as well as the soul.

Transit or Sankramana of Sun into Makara raasi (Capricorn) of the zodiac is called MAKARA SANKRANTHI or MAKARA SANKRAMANA.

Every month transit of Sun takes place but, when he transits into Makara raasi it is considered as highly sacred, celestial and celebrated as a festival.

This is due to the importance attached to the coincidence of transit of Sun into Makara Raasi and His travel towards UttaraAyana around which time Sun will be directly over the tropic of Capricorn.

Basically, Makara Sankranthi is a Sun centric festival celebrated throughout the country irrespective of caste and creed.

It is a festival of peace, prosperity, harmony, happiness, and a festival indicating change for the good and betterment.

Makara Sankranthi reminds us to pray Lord Surya Narayana for health, peace, prosperity, and happiness of the humanity and for the divine knowledge > Gnaana+Bhakti+Vairagya....

Makara Sankranthi is basically a festival to promote love and harmony in the family and to instill their duty towards the Divinity.

CUSTOMS & TRADITIONS OF MAKARA SANKRANTHI FESTIVAL

[Significance of some of the objects (items) used for the festival]

Thila (Sesame):

According to sacred scripts Thila is highly sacred as it has surfaced from the body of Lord Vishnu. It is a grain related to Saturn (Shani). Makara Sankramana is an event that occurs in Makara raasi which is owned by Saturn.

This event occurs in Pushya Maasa as per lunar calendar when Moon will be in the constellation of Pushyami on the full moon day. Saturn is the star lord of Pushyami Nakshathra.

Sun is father of Saturn and the event (transit of Sun into Makara raasi) indicates visit of father to the son's house.

Shat-Thila karma is prescribed on the day of Makara Sankramana by usage of Thila in six ways viz...

- Thila Snana
- Thila Deepa
- Thila Homa
- Thila tharpana
- Thila Dana and
- Thila Bhakshana

Usage of Thila on this day has acquired lot of spiritual, religious and health significance. Due to the significance given to Thila (sesame) usage during this festival it is also called as Thila Sankranthi.

Sugar Cane/Jaggery:

Sugarcane is hard and has many knots, but when it is crushed it gives a very good and sweet juice which is converted into jaggery. This is to give a message that life is full of difficulties, when it is overcome you enjoy the bliss of Divinity.

On Sankranthi day Thila + Jaggery is exchanged among the family members, friends and relatives. Eating of these two items has health significance also.

Pumpkin:

Among the vegetables Pumpkin is the largest in size that resembles large heartedness which can be preserved for a long

period. It is used on this day meaning, an offering of one's virtues.

Cow dung:

In olden days and even now in villages we observe people using Cow dung mixed with water and sprinkle it in front of the house. It is considered as a symbol of health that helps in destroying the bacteria in the atmosphere.

To resemble this, even today during these festival days we observe placing of three cow dung balls with flowers on top of it in front of the house.

The religious significance of these three cow dung balls is that they symbolically represent Lord Sri Krishna, Goverdhanagiri, and the Cow; thereby indicating that all the three are to be worshiped on this occasion.

Makara Sankranthi is not a festival of one state alone; rather it is celebrated across the country, even in South East Asiatic Countries irrespective of caste and creed.

Depending on the cultural and traditional background of each region the festival is celebrated in different ways at different places.

It is also considered as beginning of a new year that usually falls in middle of January. It is known as Pongal festival in Tamil Nadu. In Gujarat it is celebrated as a Kite flying day.

In the temple town of Udupi the seat of Sri Madhvacharya (founder of Dvaita/Tattvavaada Philosophy) the festival of Makara Sankramana has attained lot of significance. The idol of Lord Sri Krishna (Bala Krishna) at Udupi temple was installed by Sri Madhvacharya on the day of Makara Sankramana.

Once in two years around this time a ritual called PARYAAYA is held. This is to indicate the change of seat of power among the Heads of eight Mutts to perform and administer the famous temple of Lord Sri Krishna at Udupi. Lots of people across the country gather together on this occasion to witness the rituals.

Bathing festival and religious fair called Magha Mela begins on this day at Prayaaga (Allahabad). It is said that while carrying the nectar pot (Amrita Kalasa) by Lord Vishnu, few drops of nectar fell at Allahabad (Prayaaga), Haridwar, Nasik, and Ujjain.

These holy places (Theerthas) have acquired significant reputation where human beings could wash their sins by way of sacred bath at these places. Taking bath at these places on the day of Makara Sankranthi has attained lot of spiritual significance and is highly meritorious.

Since time immemorial human kind is accustomed to co-relate the cosmic events with individual life. Sun is an important cosmic body and every Sun-centric event has lot of spiritual, religious and cultural value.

Sree VisHnum jagataAm naadHam
JnaAna-vijnaAna-moksHadham
MaHapaapaharam deVam
Tham Suuryam pranamaAmyaham

Lord Vishnu the Supreme God of the Universe,
the giver of wisdom and knowledge,
the one who destroys the sins,
the one whose prerogative is giving Moksha;

Sun is considered as the giver of Health (Arogyam
Bhaskaraddichhett) and Lord SriManNaaraayana as the giver

(one and the only) of Moksha > Moksham
Naaraayanaaddhichhett.

Makara Sankranthi reminds us to pray Lord Surya Narayana for health, peace, prosperity, and happiness of the humanity and for the divine knowledge > Gnaana+Bhakti+Vairagya...
"Ravirvirochanah Suryah Savitaa RaviLochana"

Message from Makara-Sankranthi festival...

Bhogi festival signifies cleansing of mind of its ill thoughts and feelings, while symbolically burning them up with a firm resolve to tread the path of love with truth and purity from this holy day onwards.....

Makara Sankranthi is a Sun centric festival. Sun promotes in human beings their physical, mental and spiritual abilities. Sun grants individuality and will power. He is the destroyer of darkness, sins and afflictions.

Sankranthi is a confluence of two words SAN + KRANTHI. SAN means plenty, good and come together. Kranthi means radical change. Sankranthi means plenty of good change.

Basically, it is a festival to promote love and harmony in the family and to instill their duty towards the Divinity.

Kanuma is celebrated as a thanks giving festival of Cattle who is worshiped on this day for their help to the farmers in their agriculture production.

Overall, Makara Sankranthi conveys a message...

"let actions & thoughts be good to experience the Divine Bliss"

It is a festival of peace; prosperity; happiness and transformation (change) for betterment.

Parivarthan Hi Samsaar Ka Niyam Hai; (change is the Law of the Universe)

➤ **mAkArA sAnkrAntHi - significance of mAkArA**

Makara is a Sanskrit word that generally means a Crocodile.

Makara is also referred to a sign in the zodiac known as Capricorn. It is said to be the most sacred sign among the 12 raasis. It is the 10th sign in the zodiac.

Sravana Nakshathra whose star Deity is Lord Vishnu falls in the zodiac sign Makara.

It is said that Sri Brahma DEvaru had darshan of Lord Vishnu for the first time at the beginning of creation in the constellation of Sravana Nakshathra.

Lord Vishnu incarnated as VaAmana in the constellation of Sravana which is in Makara raasi;

Lord Vishnu (Srinivasa) stepped His foot on sacred Tirumala Hills in SRavana star;

It is said that when Sun during his transit in Makara Raasi comes opposite to Sravana star the doors of Vaikunta (Moksha Dwara) gets opened during Uttarayana.

In Vishnu related temples we generally observe an arch like structure is erected or built known as Makara Thoranam.

Dhyeyassada Savithrumandala madhyavarthi

Narayana Sarasijasana Sannivishtah

Keyuuravaan Makarakundalavaan Kireeti

Haari Hiranmaya Vapuhdhruta Sankha Chakrah

Meaning...

He (Lord Vishnu), as the Primordial person giving darshan from the center of Surya (Savithru) Mandala (Sun's Globe), seated on a lotus, with golden bracelets, wearing a crown, shark shaped earrings (Makara Kundala); golden in complexion, holding Shankha and Chakra in his hands.

This sloka describes how to pray (anusandhana)/contemplate Lord Vishnu in the form of SuryaNarayana.

While worshiping Sun God/performing Gayathri Japa, one should always meditate in this form of Lord Sri ManNaaraayana who alone is the cause of Sun's shining and the source of Sun's rays.

Importance of Makara can also be envisaged from the above sloka that we usually recite during Sandhyavandana.

Transit or Sankramana of Sun into Makara raasi (Capricorn) of the zodiac is called MAKARA SANKRANTHI or MAKARA SANKRAMANA.

Every month transit of Sun takes place but, when he transits into Makara raasi it is considered as highly sacred, celestial and celebrated as a festival.

This is due to the importance attached to the coincidence of transit of Sun into Makara Raasi and His travel towards Uttaraayana.

Did you know?

The idol of Lord Sri Krishna (Bala Krishna) at Udupi temple was installed by Sri Madhvacharya on the day of Makara Sankramana. Famous hymn Sri DwadAsa stotHra composed by SriMadAachHaryaru took birth on the sacred day of Makara Sankranthi.

UTTARAAYANA (Makara Sankramana)

[Concept - Significance - ParvakaAla - ShatThila Karma]

Concept of Uttaraayana

In Hindu calendar, year is broadly divided into two periods called Ayanas having duration of six months each that indicates the direction of the Sun. They are referred to as Uttarayana and Dakshinaayana.

All spiritual and religious activities in Hindu religion take place during these two Sun centric periods. Sun is the focal point and the movement or transit of Sun around the zodiac forms the basis for deciding a particular season or a month etc.

Travel of Sun in the zodiac starting from Makara (Capricorn) raasi to Mithuna raasi (Gemini) is known as Uttaraayana or northward journey.

Similarly travel of Sun from Karkataka raasi (Cancer) to Dhanus raasi (Sagittarius) is called as Dakshinaayana or southward journey.

Uttaraayana is a confluence of two words;

UTTARA+AAYANA.

Uttara means North and Aayana mean travel or journey.

Uttaraayana means the travel of Sun towards the North.

Zodiacally when Sun enters into Makara Raasi, Uttaraayana (as per the calendar that is being followed in South India) begins and this moment of transit is called Uttaraayana Parva Punya Kala considered as holy and celestial.

What is a Parvakaala?

Vedic meaning of Parva is said to be a knot; a confluence; a celebration etc. Based on the meanings; the time of confluence of two periods is called Parvakaala.

Accordingly, the time of confluence (Sandhi) of two seasons Dakshinaayana and Uttaraayana is considered to be holy, auspicious and celestial and it is known as Parva Punya Kaala.

Uttaraayana Parvakaala

Bhogi and Makara Sankramana (Makara Sankranthi) are Sun-centric festivals associated with the exit of Sun from Dhanus Raasi (Sagittarius) and entry (transit) into Makara Raasi (Capricorn) in the zodiac.

In general, every year the calendar dates for Bhogi & Makara Sankranthi (Makara Sankramana) festival falls on 13th & 14th January and the day of Makara Sankramana marks the beginning of Uttaraayana (as per South Indian Calendar).

A day before Makara Sankramana marks the last day of the solar month Dhanurmasam that is celebrated as Bhogi festival that generally falls on 13th January.

Generally, Parvakaala (meritorious time) of Uttaraayana is observed on the day of Makara Sankramana ie. 14th January provided, transit (Sankramana) of Sun takes place before Sunset on that day.

How to reckon Parvakaala for Makara Sankramana?

Sacred scripts (Dharma Saastras) define Parva Punya kaala to be observed for each transit of Sun. Even Hindu Panchangas' also indicate the meritorious timings during a transit.

So far as Makara Sankramana is concerned; Dharma Sindhu indicates 40 Ghatis' (1 Ghati = 24 minutes) from the time of

transit is considered as meritorious that is called Uttaraayana Parva Punya Kaala.

If the transit occurs after Sunset; five Ghatis' duration on the next day after Sunrise is considered as Parva- Kaala.

Accordingly, if Sun's transit in Makara raasi (Capricorn) takes place on 14th January after Sunset, Bhogi festival (last day of Dhanurmasam) will be observed on 14th January and Makara Sankramana (Makara Sankranthi) on the next day ie. 15th January.

Significance of Uttaraayana Parva Kaala

Uttarayana represents Devathas and Dakshinayana represents Pithrus and the significance is to seek the blessings of both at this transit time.

Uttaraayana is the day time and Dakshinayana is the night time for Devathas. In this Universe it is said that, Vaikunta the abode of the Supreme God Vishnu is in the Northern direction (Uttara) and the time of movement of Sun in the direction of Vaikunta is believed to be incredibly celestial and sacred.

Bheeshma Pithamaha (Mahabharata fame) waited on his death bed for the onset of this celestial period Uttaraayana.

What is to be done during Uttarayana Parvakala?

During any Parvakala sacred bath, prayer, japa, penance, tharpana, charity etc. are prescribed.

If it is Uttaraayana then it will be more significant and more meritorious.

ShatThila Karma

ShatThila karma is prescribed on the day of Makara Sankramana by usage of Thila in six ways viz.

- Thila Snana
- Thila Deepa
- Thila Homa
- Thila tharpana
- Thila Dana and
- Thila Bhakshana

Usage of Thila on this day has acquired lot of spiritual, religious and health significance. Due to the significance given to Thila (sesame) usage during this festival it is also called as Thila Sankranthi.

Sarva Pithru Tharpana:

Those who are eligible should give Thila Tharpana to their forefathers (Sarva Pithru).

Tharpana should not be performed if Uttaraayana occurs on Ekaadasi day.

One should desist from sensual pleasures,
should not apply oil to the body/head,
on the day of Makara Sankramana (Uttarayana).

Worshiping Lord SriManNarayana (Savithrunaamaka Lakshmi Narayana) is highly meritorious during this time.

Paaraayana of... (suggested during Parvakaala)

- Sri Vishnu Sahasranama stothra,
- Sri Hari Vayu Stuthi,
- Aaditya Hridayam,
- Sri Raama Raksha Stothra;
- Sri RamaCharitrya Manjari;
- Gayathri Japa;

DaAna

ThilaDana: Donating Thila (black sesame) on this day with dakshina is considered sacred and meritorious;

VasthraDana: As per Maasa dharma (Pushya Maasa) donating clothes to a Brahmin is prescribed during Uttaraayana Parvakaala.

KushmandaDana: Donating of Pumpkin on this day is also meritorious.

Sankramana (Sun's transit) is one of the elected days for performing Sri Sathyanarayana Swamy Vrata. If it is Makara Sankramana associated with Uttaraayana Parvakaala it will be highly meritorious.

In general transit of Sun is not considered as auspicious as there will be certain disturbances in organization of solar forces and generally such times are not recommended for any good work.

On the contrary they are held to be auspicious for meditation, initiation into sacred mantras; performance of certain religious rites etc. which are held to purify both the body and soul.

Sun is the most visible personification of the Supreme God on Earth and is called Prathyaksha Daivam Surya Naaraayana.

Dhyeyassada Savithrumandala madhyavarthi
Narayana Sarasijasana Sannivishtah
Keyuuravaan Makarakundalavaan Kireeti
Haari Hiranmaya Vapuhdhruta Sankha Chakrah;

Sun directs our vision towards the holy and pure spirituality and guides us to dedicate our activities for a higher cause thus following the northward path.

During this period of Uttaraayana, Sun's power gradually increases and the day will be longer than night.

Since time immemorial human kind is accustomed to co-relate the cosmic events with individual life. Sun is an important cosmic body and every Sun-centric event has lot of spiritual, religious and cultural value.

VASANTHA PANCHAMI

MaAgha Sukla Panchami (5th day of the lunar month in Maagha maasa) is reckoned as Vasantha Panchami one of the elected days for performing auspicious ceremonies.

Vasantha Panchami emphasizes the approaching spring season (Vasantha Ruthu). It marks the beginning of Vasanthotsava celebrations at temples.

Though this festival is not very popular in South India, it is a very important festival widely celebrated with great fervor in North, West Bengal and Maharashtra. In North Eastern States it is celebrated as beginning of a New Year.

This day is also known as Sri Panchami dedicated to Goddess Saraswathi, the presiding deity of learning, knowledge and wisdom.

Goddess Saraswathi is also referred to as Vaakk Devi, the Goddess of Speech.

For any student, poet, writer, analyst, journalist, astrologer, musician, singer, preacher, philosopher, etc... to become proficient and to excel in their field, Divine blessings and Grace of VaAkk Devi is very much essential.

Saraswathi worship is necessary for spiritual enlightenment.

In Hindu religion, child going to a school (VidyaArambha) generally begins with a ritual called AksharaAbhyasa (learning of alphabets) the foundation for education, one of the Shodasa Samskara.

Akshara means the one that will not perish. Abhyaasa means practice. Anything that we acquire in this life may perish but, the knowledge acquired through Akshara Gnana will never perish and will be an eternal asset.

Inducting a child into Aksharabhyaasa on this auspicious day of Vasantha Panchami has become a tradition for good progression in education.

Uniqueness of this day's celebrations at Basar Jnaana Saraswathi temple will be; many inducting their children into Aksharaabhyasa on this auspicious day of Vasantha Panchami also called Sri Panchami.

Blessings and Grace of Goddess Saraswathi Devi the presiding deity of such Akshara Gnyaana is very much essential for anyone to acquire and excel in the field of learning/education (Vidya-Buddhi-GnyaAna);

Vidya will excel, only when there is Vinaya/humility;

VIDYA will shine, only where there is Neeti/Samskaara;

When there is no Vinaya; where there is no Neeti/Samskaara; such a person even though educated is a literately uneducated person;

In such places/with such persons, Vidya Lakshmi will not reside;

Goddess Saraswati the consort of Chaturmukha Brahma is VedaAbhimaani Devata without whose (Brahmani) blessings it

is impossible to get the true knowledge of Vedas - yathartha gnyaAna;

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

Saraswathi Namasthubhyam Varadey Kaamaroopinee
Vidyaarambham Karishyami SiddhirBhavathu mey Sadaa

Brief about JnaAna Saraswathi Temple (Basar)

Situated on the Banks of holy river Godavari, Goddess at Basar is known as GnyaAna Saraswathi the one who bestows knowledge.

It is the only ancient temple (more than 5000 years old) in the entire South India that is dedicated to the Goddess of Learning said to have been installed by Lord & Sage Sri Vedavyasa. Rarity of this temple is, moorthi of the deity is a Saikatha Vighraha (Sand made).

According to Sthala Purana it is said that Sri Vedavyasaru during his sojourn at this place in Dandakaranya on the banks of holy Godavari bought three handful of sand from the river bed of Godavari which miraculously transformed into Shakthi Trio forming three idols (saikatha) of Goddess Lakshmi, Saraswathi and Durga (Kali).

Though all the three Goddesses are present here; the place has become popular as Saraswathi Kshethra (Gnaana Saraswathi) which is famous for Aksharabhyasa formal induction of a child into education. Though the temple is located in Adilabad District, it is nearer to Nizamabad town in the Northern Telangana region of Andhra Pradesh.

RATHA SAPTHAMI (Surya Jayanthi)

Maagha Sukla Saptami

Concept-Significance-Customs & Traditions-Merits etc...

Ratha Saptami also known as Magha Saptami or Maha Saptami is a highly auspicious Sun centric festival dedicated to the Sun God 'Surya' whose antharyaami is the Supreme God 'NaAraAyana' the Hari Sarvottama.

It occurs on the seventh day of the bright fortnight during the lunar month Magha Masam that coincides with the calendar months January-February.

This day also known as Surya Jayanthi is the day Sun God considered as an incarnation of Lord Sri ManNaaraayana had taken birth to the divine couple Aditi and Sage Kasyapa.

Literally Ratha means a chariot.

Saptami is a lunar day (thithi) occurring on the 7th day of both fortnights (sukla and krishna paksha).

At the time of division of constellations, each lunar day or thithi was attributed to one deity. In the process Saptami thithi was allotted to Sun God and hence it is his favourite day.

Sun (Surya) is the presiding deity of the lunar day Saptami.

On the day of Ratha Saptami, northern movement of Sun is supposed to take definite effect of his journey towards the northern hemisphere after his transit into Makara Raasi on Makara Sankramana Day.

Traditionally, Ratha Saptami is depicted as the day Sun God will be riding over a chariot having seven horses driven by Aruna (brother of Lord Garuda) the charioteer who has undeveloped lower body (Anoora).

Ratha Sapthami is regarded as the day on which the chariot of Sun God is diverted towards north and move towards north east direction bringing entry of the spring season.

Chariot of Sun is depicted as having only one wheel that represents the KaAlachakra and the seven horses represent seven colours of light (VIBGYOR); seven horses also represent seven days in the week starting from Sunday (Aaditya vaara/Bhanu vaara/Arka Vaara/Ravi Vaara) the day dedicated to Sun God.

Entire KaAlachakra or wheel of time is established on the wheel of the Sun-God's chariot. This wheel is known as Samvatsara.

Following slokas from Suryaashtaka establishes the above concepts.

Sapthaaswaratha-maroodam prachandam kasyapathmajam
Swethapadmadharam devam tham suryam pranamamyaham

Bandhooka pushpasankasam harakundala bhushitham
Ekachakradharam devam tham suryam pranamamyaham

Sun (Surya) is a God; a living God; Aadi Daivam; Sanatana; whom everyone can see, perceive and pray.

Though he is visible, he has been presented in a variety of forms also. He is the divine light, life-giver and time-giver. Vedas adore him as a witness of all actions (Karma SaAkshi).

Brahmaswaroopo udaye madhyahnethu Maheswaraha
Asthakale swayam VishnuH Trayimoorthi Diwakaraha;

A visible God; Sun is worshiped as Thrimoorthi Swaroopa, personification of three Trinal Lords – Brahma; Vishnu and Maheswara.

Sri Vishnu Sahasranama Stothram (sloka # 94) describes Lord Vishnu as...

"Ravirvirochanah Suryah Savitaa RaviLochana"

- the One who is the Sun Himself,
- the One who glitters always and makes the Sun shine;
- He is the light that illumines Sun,
- the one who creates the worlds, and
- the one who has Sun for his eyes;

Purusha Sooktha describes Sun as born from the eyes of Lord SriManNaaraayana > "Chaksho! Suryo Ajaayathah"

VIROCHANA is one of the attributes of Lord Vishnu;

Rochana means the Light; if Sun is the light,

Savithru naamaka Vishnu is **VIROCHANA** the lustre in the light who makes the Sun shine;

Sun is also expressed as **Savitha** (Savithre Namah) that we come across in Gayathri Manthra. Savitha is one of the several thousand names of Lord Vishnu who is '**Savithrunaamaka NaAraAyana**' the most sacred among all the elements of sanctity who is antharyaami of Sun God (Surya);

In Bhagawadgita (Vibhooti Yoga sloka # 10.21) Lord Sri Krishna says, "**aadityaanaamaham vishnujyotirshaam rvianshumaan...**"

He is Vishnu among the Dwaadasa Aadityas and the radiant Sun (RAVI) among the luminaries;

Sun God is known by several other names, popularly...

Surya; Aaditya; Mithra; Ravi; Savitha; Arka; Bhaskara; Marichi; Diwakara; Prabhakara; Bhanu; Vivasvatha.

He is worshiped as Pratyaksha Daivam, perceivable God.

Lord Sri Rama was born in Surya Vamsa; Ikshvaku dynasty;

Famous hymn on Sun God, Aaditya Hridayam was narrated to Lord Sri Rama by Sage Agasthya to energize Him in the battle against Ravanaasura.

Yudhishtira (Dharmaraja) the elder brother of Pandavas got the Akshaya Paathra (bowl) after worshiping Sun.

Kunthi Devi mother of Pandavas worshiped Sun God before giving birth to Karna by virtue of a boon given by Sage Duurvaasa.

Sathraajith [(father of Sathyabhaama (wife of Lord Sri Krishna))] was blessed with Syamanthaka Mani after worshiping Sun God.

Saambha, son of Lord Sri Krishna and Jambavathi, got rid of his Leprosy after worshiping Sun.

Thus, we find several pouranic references to Sun worship.

Bheeshma Pithamaha waited for this sacred day of Ratha Sapthami and had his last breath on the day after Ratha Sapthami known as Bheeshmaashtami.

Vivaswatha who is son of Sun God is the seventh Manuvu in whose name the present Manvanthara is named after called as Vaivaswatha Manvanthara the period in which we are currently living. Lot of significance is given to Sun worship during this Manvanthara.

Ratha Sapthami is considered as Vaivaswatha Manvaadi, the day current Vaivaswatha Manvanthara had commenced.

Hindu religion considers Sun as a vital God to be worshiped.

Several Vedic verses on Sun are incorporated into Nithya Vidhi (mandatory daily routine) like Sandhyavandana, Surya Namaskara, Gayathri japa, Surya Arghya etc.

Sun is called Namaskara Priya; He blesses the devotees who offer him a simple namaskara with all humility and devotion. That is how Surya Namaskara a yogic prakriya related to Sun has become very popular.

Surya Namaskara is a special physical exercise dedicated to the worship of Sun God that we observe being practiced by the devotees early in the morning before Sunrise.

Sun worship is prevailing and being followed since time immemorial. Some of the useful prayers related to Sun are Suryaashtakam, Aaditya Hrudayam, Gayathri, Surya Sahasranama etc.

Sun worship will be very effective if it is done at the time of Sunrise. Worship of Sun on Sunday is believed to bring manifold benefits to the worshipers.

Phala sruthi of Sun related stothras says that Sun worship is...

- Navagraha peeda parihara;
- bestows progeny for the childless;
- helps in coming out of poverty;
- cures illness and gets rid of health problems haunting for the past seven births.

Sun God is considered as the health giver; "Arogyam Bhaskaraddhichhett" Sun rays have healing power.

Sun promotes in human beings their physical, mental and spiritual abilities. Sun grants individuality and will power. He is the destroyer of darkness, sins and afflictions.

Worshiping Sun God on the day of Ratha Sapthami is highly sacred and meritorious.

SreE VisHnum jagataAm naAdham
JnaAna-vijnaAna-mokshadHam
MahaApaApaHaram deVam
ThAm SuuRyam praNamaAmyaham

My obeisance and salutations to Lord Sri MahaVishnu...

- the Supreme God of the Universe,
- the giver of wisdom and knowledge,
- the one who destroys the sins,
- the one whose prerogative is giving Moksha;

[Sun is considered as the giver of Health (**Arogyam Bhaskaraddichhett**) and Lord SriManNaaraayana as the giver (one and the only) of Moksha (**Moksham Naaraayanaaddichhett**)]

for health, peace, prosperity, and happiness of the humanity and for the divine knowledge (gnaAna+bHakti+vaIragya).

Dhyeyassada Savithrumandala madhyavarthi
Narayana Sarasijasana Sannivishtah
Keyuuravaan Makarakundalavaan Kireeti
Hari Hiranmaya Vapuhdhruta Sankha Chakrah

Meaning...

He (Lord Vishnu), as the Primordial person giving darshan from the center of Surya (Savithru) Mandala (Sun's Globe),

- seated on a lotus,
- with golden bracelets,
- wearing a crown,
- shark shaped earrings (Makara Kundala);
- golden in complexion,
- holding Shankha and Chakra in his hands.

Above sloka indicates anusandhana while praying Sun God > Surya.

Customs & Traditions of RATHA SAPTHAMI...

(Significance of Arka Pathra)

Arka Pathra SnaAna (Taking bath with Arka Pathra)

Arka is commonly called as Jilledu in Telugu; Ekka in Kannada; Erukku in Tamil; and Calotrope (bowstring hemp) in English.

It is an age-old tradition that, on the day of Ratha Sapthami one should take bath during Arunodaya kaala (before Sunrise) with seven Arka leaves (7 in number) by keeping one on the head, two on the shoulders, two on the knees and two on the feet. After taking bath Arghya should be given to Sun God.

Taking bath on this day in holy rivers is highly meritorious.

It is believed that by using Arka leaves while taking bath on this day, one will get rid of his/her sins committed in seven previous births.

Arka pathra Snaana Manthra

Yadhyajjanma kritham paapam maya sapthasu janmasu
Thanme rogantha sokantha maakari hanthu sapthami;

Yetattjanmakritham paapam yachha janmaantharaarjitham
Mano-vaakkayajam yachha gnathagnathantha yathpunaha;

Ithi sapthavidham paapam snaanaanme saptha sapthake
Sapthavyaadhi-samaayuktham hara maakari Sapthami...

Suurya Arghya Manthra

Saptha-sapthi-vaha-preetha sapthaloka-pradeepana

Sapthami-sahitho deva guruhanaarghyam Diwaakara

ಸ್ನಾನ ಮಂತ್ರ

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ಯದ್ಯಜ್ಞನ್ಮಕೃತಂ ಪಾಪಂ ಮಯಾ ಸಪ್ತಸು ಜನ್ಮಸು |
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ಇತಿ ಸಪ್ತವಿಧಂ ಪಾಪಂ ಸ್ನಾನಾನ್ಮೇ ಸಪ್ತ ಸಪ್ತಕೇ |
ಸಪ್ತವ್ಯಾಧಿಸಮಾಯುಕ್ತಂ ಹರ ಮಾಕರಿ ಸಪ್ತಮಿ |

ಅರ್ಘ್ಯ ಮಂತ್ರ

ಸಪ್ತಸಪ್ತಿವಹಪ್ರೀತ ಸಪ್ತಲೋಕಪ್ರದೀಪನ |
ಸಪ್ತಮೀ ಸಹಿತೋ ದೇವ ಗೃಹಾಣಾರ್ಘ್ಯಂ ದಿವಾಕರ |

Those who are eligible, should also offer Thila tharpana to forefathers on this day as a part of Shannavathi (Vaivaswatha Manvaadi) under Pithru Yagna.

In South India, traditionally we find people drawing in front of their houses a picture of chariot driven with seven horses a symbolic reference to Ratha Sapthami festival.

Some people also observe fasting & mouna vratha on this day.

DaAna given on Ratha Sapthami day is highly meritorious.

Usually Kushmanda Dana (Ash Guard/Boodu KumbalaKai) is prescribed on this occasion.

Since it occurs in Magha Masam as per Maasa Dharma;

- Thila Dana,
- Thila Paathra Dana,
- Salagrama Dana,
- Vasthra Dana,
- Umbrella,
- Amalakki, (Amla) can also be given as charity.

Significance of Arka Leaf & Ratha Sapthami

In Hindu religion certain plants are associated with certain deities and we use them while performing pooja/rituals.

Like Thulasi with Lord Vishnu, Bilva with Lord Shiva, Duurva (Garike) with Lord Ganapathi; Arka is associated with Sun God and since Ratha Sapthami is a Sun Centric festival its usage on this day has gained lot of significance.

Arka is a Sanskrit word. Arka means a ray, a flash of lightning. It is believed that Sun God's chariot is in perfect square shape and his shoulders are also in square shape (four angles).

Configuration of Arka dala also appears in perfect angle with one pair of leaves exactly opposite to the other and it is believed that Arka leaves represent the shoulders and chariot of Sun God.

The name Arka is also related to Konark a place dedicated to Sun God in Orissa state. It is known as Arka Kshethra. There is a world-famous Sun temple at Konark that attracts tourists from all over the world. Konark is a confluence of two words Kona and Arka. Kona mean angle and Arka means Sun God. Konark means corner of the Sun dedicated to Sun God.

Arka plant has very good medicinal value in Aayurvedic system of medicine. It is used in curing skin diseases, leprosy, tumors, joint pains, wounds etc., It is called as a healing herb like Sun God as a healer.

At Tirumala Kshethra, Lord Venkateswara (utsava murthy) is taken out in procession seven times on seven different vaahanaas starting from dawn to dusk as a part of Ratha Saphthami celebrations. It is called Eka Dina Brahmotsavam.

Surya DwaadasanaAma Stotra

ಆದಿತ್ಯಂ ಪ್ರಥಮಂ ನಾಮ ದ್ವಿತೀಯಂ ತು ದಿವಾಕರಮ್ |
ತೃತೀಯಂ ಭಾಸ್ಕರಂ ಪೂರ್ವಂ ಚತುರ್ಥಂ ತು ಪ್ರಭಾಕರಮ್ ||
ಪಂಚಮಂ ಹರಿದಶ್ಚಂ ಚ ಷಷ್ಠಂ ತೈಲೋಕ್ಯಲೋಚನಮ್ |
ಸಪ್ತಮಂ ತು ಸಹಸ್ರಾಂಶುಮಷ್ಟಮಂ ತು ವಿಭಾಕರಮ್ ||
ನವಮಂ ಸ್ಯಾದ್ವಿನಕರಂ ದಶಮಂ ದ್ವಾದಶಾತ್ಮಕಮ್ |
ಏಕಾದಶಂ ತ್ರಿವೇದಾತ್ಮಂ ದ್ವಾದಶಂ ಸೂರ್ಯಮೇವ ಚ ||
ದ್ವಾದಶೈತಾನಿ ನಾಮಾನಿ ಪ್ರಾತಃಕಾಲೇ ಸದಾ ಪಠೇತ್ |
ತಸ್ಯ ಕುಷ್ಠಾದಿಹೃದ್ರೋಗಂ ದಾರಿದ್ರ್ಯಂ ನೈವ ಜಾಯತೇ ||
||ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು||

(Sanskrit Version)

आदित्यं प्रथमं नाम द्वितीयं तु दिवाकरम् ।

तृतीयं भास्करं प्रोक्तं चतुर्थं तु प्रभाकरम् ॥

पंचमं हरिदश्वं च षष्ठं त्रैलोक्यलोचनम् ।

सप्तमं तु सहस्रांशुमष्टमं तु विभाकरम् ॥

नवमं स्याद्दिनकरं दशमं द्वादशात्मकम् ।

ऐकादशं त्रिवेदात्मं द्वादशं सूर्यमेव च ॥

द्वादशैतानि नामानि प्रातःकाले सदा पठेत् ।

तस्य कुष्ठादिहृद्रोगं दारिद्र्यं नैव जायते ॥

॥श्रीकृष्णार्पणमस्तु॥

(Telugu Version)

ఆదిత్యం ప్రథమం నామ ద్వితీయం తు దివాకరమ్ ।

తృతీయం భాస్కరం ప్రోక్తం చతుర్థం తు ప్రభాకరమ్ ॥

పంచమం హరిదశ్వం చ షష్ఠం త్రైలోక్యలోచనమ్ ।

సప్తమం తు సహస్రాంశుమష్టమం తు విభాకరమ్ ॥

నవమం స్యాద్దినకరం దశమం ద్వాదశాత్మకమ్ ।

ఏకాదశం త్రివేదాత్మం ద్వాదశం సూర్యమేవ చ ॥

ద్వాదశేతాని నామాని ప్రాతఃకాలే సదా పఠేత్ ।

తస్య కుష్ఠాదిహృద్రోగం దారిద్ర్యం నైవ జాయతే ॥

॥శ్రీకృష్ణార్పణమస్తు॥

BHEESHMA-ASHTAMI

(Maagha Sukla Ashtami)

Bheeshmaastami is associated with Bheeshma Pitamaha, one of the most respected and grandiose character of the Epic Mahabharata. It was on this day Bheeshma had his last breath and this day is commemorated as the day of his Niryaana.

Bheeshmaastami occurs on 8th day (Ashtami) of the bright fortnight (Sukla Paksha) in Magha Masam as per Hindu Lunar Calendar that usually falls during the months of January – February, a day after the Sun centric festival Ratha Sapthami.

Generally, it is impossible for human beings to know the exact time of birth and death, but in Bheeshma's case he could set time for his soul to depart.

- How could this happen?
- Who was Bheeshma in his previous birth?
- What was his lineage?
- Why should we pay our obeisance and salutations to him on this day?

Bheeshma originally named as Devavratha was one of the Ashta Vasus (Demi Gods) called by name Dyau or Prabhas (as per some texts), who took birth on this Earth due to a curse given by the Sage Vasishta.

He was born as the eighth son of Kuru King Shantanu (s/o of Pratipa) of the Lunar Dynasty and Ganga Devi (Holy River Goddess Ganga). Shantanu was Varuna Avathara;

Later he came to be known popularly as Bheeshma when he made a ferocious pledge (Bheeshma Pratighna) to be a bachelor for life to facilitate his father Shantanu to marry Sathyavathi.

He was also known by the other names such as...

Ganga Putra, Gaangeya, and Bheeshmaachaarya;

BheeshmaAchaarya was a disciple of Lord Parashurama;

Why did Bheeshma choose this day for his Niryaana?

When Bheeshma made a solemn pledge and stood by that, his father Shantanu was very much pleased and in gratitude of his son's sacrifice he gave him a boon that he (Bheeshma) would die when he (Bheeshma) wishes - Ichcha Marana (at one's own will/choice).

Though Bheeshmaachaarya fell down in the war on 10th day after the commencement of the great Kurukshetra; he eagerly and patiently waited for 58 days on the bed of arrows before departing from this world. He waited for the onset of Uttarayana; the most auspicious period for a soul to depart.

Even after the onset of Uttarayana he waited for the day of Ratha Sapthami the day on which Sun's movement takes a definite effect northward and on the next day Bheeshma invoked his father's boon and died.

Thus, Bheeshma is said to have died in the constellation of Rohini Nakshathra; on the 68th day after the commencement of Kurukshetra war; that day happened to be Sukla Paksha Ashtami thithi in the lunar month Maagha maasam.

Why should we pay obeisance & salutations to Bheeshma?

A noble Soul, a great learned person, Bheeshma was respected for his honesty, sincerity and strong determination. He was a great warrior, an adventurous hero and on his day it was difficult for anyone to defeat him.

For the sake of his father he sacrificed his marriageable life by taking an oath of celibacy and remained childless. Due to his

commitment to the Kuru dynasty he had to be on the side of Duryodhana and became a silent spectator during the ugly scenes that happened in the episode of Pandavas.

Basically, a Demi God (one of the Ashta Vasus), Bheeshmaachaarya was an ardent devotee of Lord Sri Krishna an avathara of Lord Vishnu.

Famous Sri Vishnu Sahasra Nama Sthothram in praise of Lord Vishnu was made known, not only to Pandavas but to the entire world by Bheeshma in the presence of Lord Sri Krishna during his (Bheeshma) avasaana dasa.

But for Bheeshma, we would have missed the most sacred Stotra of Lord Vishnu. Perhaps for this great deed alone, Bheeshma deserves to be remembered on this scared day of his Nirvana and it is befitting to offer our obeisance and salutations to this noble Soul.

Bheeshmaachaarya re-established Hari Sarvottamatva;

Though his end was very painful having fallen on the bed of arrows, Bheeshma had a very noble and sacred death in the presence of none other than Lord Sri Krishna Himself.

What else! one needs at the time of death other than this to attain salvation! in the divine presence of the Supreme God.

Bheeshma Ekaadasi Vs Bheeshma Nirvana

Ekaadasi thithi succeeding Bheeshma Nirvana (Bheeshmaashtami) is named after Bheeshmaachaarya as a mark of respect to the noble soul, and is called Bheeshma Ekadasi.

Some section of the society treats this day as the day of Bheeshma Nirvana. But, actually Bheeshma nirvana did not take place on this day of Ekaadasi. It was on the day of

Ashtami thithi the day succeeding Ratha Sapthami that Bheeshma Nirvana took place.

Hence, Bheeshma Ekaadasi and Bheeshma Nirvana are not interrelated.

What is to be done on this day?

➤ Bheeshma Tharpana & Arghya...

Tharpana Manthra...

ವೈಯಾಘ್ರಪಾದಗೋತ್ರಾಯ ಸಾಂಕ್ರತ್ಯಪ್ರವರಾಯ ಚ |

ಗಂಗಾಪುತ್ರಾಯ ಭೀಷ್ಮಾಯ ಆಜನ್ಮಬ್ರಹ್ಮಚಾರಿಣೇ |

ಅಪುತ್ರಾಯ ಜಲಂ ದದ್ಯಾಂ ನಮೋ ಭೀಷ್ಮಾಯ ವರ್ಮಣೇ |

ಭೀಷ್ಮಃ ಶಾಂತನುರೋ ವೀರಃ ಸತ್ಯವಾದೀ ಜಿತೇಂದ್ರಿಯಃ |

ಆಭೀರದ್ಭಿರವಾಪ್ನೋತು ಪುತ್ರಪೌತ್ರೋಚಿತಾಂ ಕ್ರಿಯಾಮ್ |

Vyyaaggrapaadagothraaya Saankruthya Pravaraayacha;
Ganga Putraaya Bheeshmaaya Aajanma Brahmachaarine
Aputraaya Jalam Daddyaam Namō Bheeshmaaya Varmane;
Bheeshmah Saanthanavoh Veerah Sathyavaadi Jitendriyah
Aabhiradbhiravaapnothu Putra Pouthrochithaam Kriyaam;

(Bheeshmaaya Namaha - Bheeshmam Tharpayaami)

Arghya Manthra...

ವಸೂನಾಮವತಾರಾಯ ಶಂತನೋರಾತ್ಮಜಾಯ ಚ |

ಅರ್ಘ್ಯಂ ದದಾಮಿ ಭೀಷ್ಮಾಯ ಅಬಾಲಬ್ರಹ್ಮಚಾರಿಣೇ |

Vasunaamavatharaya Santhanoraathmajaayacha

Arghyam dadami Bheeshmaaya Aabalabrahmachaarine;

(Gangaputhraaya Bheeshmaaya Idamarghyam)

Arghya should be given with water after performing
Aachamanam;

All eligible (those who have lost their father) should give Thila
tharpana with black thila seeds by reciting the above manthra
with Yagnopaveetham in apasavya position.

Where, father is alive it should be performed in Savya position
with rice. This is stated as Nitya Karma to be performed by all.

Apart from giving Tharpana and Arghya to Bheeshma one can
also recite Sri Vishnu SahasraNama Stothra in honour of its
composer.

Madhva Navami

(Maagha Sukla Navami)

9th day of the bright fortnight in the Lunar month Magha
Masam is reckoned as Sri Madhva Navami. It was on this day in
the year 1317 Sri Madhvacharyaru (Sri Aananda Theertharu)
while teaching his disciples at Udupi Sri Anantheswara temple,
suddenly a heap of flowers were showered on him and he
disappeared from that heap of flowers. It is considered as the
day He entered the Badarikaasrama.

It is strongly believed that Sri Madhvacharya is still present
even today in Northern Himalayas (Greater Badari) continuing
his spiritual pursuit with Lord Sri Vedavyasa but beyond
ordinary vision.

Sri Madhwacharya is the brightest luminary in the galaxy of
Indian philosophy. Sri Aananda Theertharu aptly referred to as
Madhvacharya has gifted to the world in general, vedantic
society in particular his divine knowledge in the form of literary

works which are collectively known as SARVAMOOLA GRANTHAS which are 37 in number.

Through these Sarvamoola Granthas, Sri Madhvacharya the third incarnation of Lord Vaayu (Hanuma - Bheema - Madhva) has unequivocally and authentically established/advocated his philosophy Dvaita/Tattvavaada the ultimate truth of Vedanta - "Hari Sarvottama" - the Supremacy of Lord Vishnu. They are called Sarvamoola Granthas because they are composed from the original (Moola) Vedic sources.

These 37 jewels in the crown of Sri Madhvacharya collectively called as Madhva Siddhanta (Doctrine of Tattvavaada) clearly spell out a complete system of understanding the true Vedanta and its nuances.

More than 700 years old legacy of Dvaita-Vedanta (Tattvavaada) and its nuances left behind by Sri Madhvacharya has percolated down the line effectively and efficiently handled/being handled by an august group of eminent Madhva Saints/Scholars with its Avichchinna (continual) Guru Parampara of Vedanta Samrajya.

Starting from Maagha Sukla Paadyami up to Navami is called as Madhva-Navarathri or saAdhana days. During these days one should prayathna-poorvaka & according to one's योग्यता do Sravana/Manana/Keertana/Paaraayana of Madhva Siddhantha through SarvaMoola Granthas, SuMadhva Vijaya, Vaayu-Stuthi Purascharana, Madhu Abhisheka, Madhva Naama, Hanuma-Bheema-Madhva dwadasanaama etc...

GuruMadhwaRaayaRigeyNamoNamo
GuruMadhwaSanthathigey NamoNamo

Maha-Shivarathri

(as per Madhva sampradaya)

How to reckon Maha-Shivarathri?

As per Hindu Lunar Calendar, every 14th lunar day (Chaturdasi) of the dark fortnight (Krishna Paksha) is known as Maasa Shivarathri.

Sometimes it may fall on the 13th day (Trayodasi) itself. It is decided based on the presence of Chaturdasi thithi extending beyond midnight on that particular day.

At the same time every 13th or 14th day of the dark fortnight is not considered as Maha Shivarathri.

It is only the 13th /14th day of dark fortnight (Krishna Paksha) occurring in the lunar month of Maagha Maasam associated with Chaturdasi prevailing beyond mid night (Niseedha Vyaapini) is reckoned as Maha Shivarathri.

If Chaturdasi is prevailing during Pradosha time as well as at midnight it is considered as more meritorious for observing Maha Shivaratri.

WHAT IS MAHA SHIVARATHRI?

There are several interpretations for the origin of Maha Shivarathri. Some of them are....

Maha Shivarathri literally means the great night belonging to Lord Shiva, his most favourite day.

Maha Shivarathri is reckoned as the day Lord Shiva (Rudra) was born as Virinchi Thanaya (son of Lord Brahma);

It is assumed as the day Lord Shiva emerged out in the divine world in Linga roopa (Jyothirlinga).

It is associated with the day Lord Shiva (Rudra) drank Halahala (poison) with Vaayu (Mukhya Praana) Devara anugraha during the episode of Ksheerasaagara Mathanam.

It is assumed as the day Lord Shiva performed his cosmic dance called Pralaya Thandava.

There is also a custom of performing Kalyanotsava of Lord Shiva and Goddess Parvathi Devi on the day of Maha Shivarathri.

Maha Shivarathri dedicated to Lord Shiva is celebrated with great religious significance and fervor across the country by all Hindus.

In Madhwa Sampradaya no fasting and jaagarane is observed on the day of Maha Shivarathri. Darshana of Lord Shiva (Rudraanthargatha Sankarshanamoorthi) during Pradoshakaala is prescribed with **Anusandhana** > "Sri UmaPati Rudrantargata Sri BharatiRamana MukhyaPranaantargata Sri Sankarshanaya Namah"

One of the Trinity Gods (Brahma-Vishnu-Maheshwara) ruling Thamasa guna (Ahankaara Tattva);

Lord Shiva (Rudra) is Mano-abhimani devatha; Mano-niyaamaka the controller of the MANASU.

In Dvaita philosophy, Sri Rudra Devaru is placed fairly high in 5th Kaksha along with Garuda & Sesha Devaru as per Tattvavaada/Taratamya;

Worship of Lord Shiva is prevailing in Hindu philosophy since time immemorial perhaps since Vedic times;

There are several historical and pouranic references to the worship of Lord Shiva and we find several divine personalities

having worshiped Lord Shiva on different occasions for various reasons.

Lord Vishnu in his incarnations (human form) also worshiped Lord Shiva for Loka Kalyana; welfare of the mankind and to maintain the loka-reeti (local conventions).

If one wants to get a steady mind and Vishnu Bhakti one has to worship and pray Lord Shiva and need His blessings.

kailAsavAsa gaurIsha Isha
tailadhAreyante manasu koDO hAriyalli

Sri MadHvacHaryaru has introduced Shiva Panchakshari Mantra in TantraSaara Sangraha;

"Na-mah-Si-vaa-ya" known as Panchaakshari (having five syllables) is revered as one of the most popular manthras dedicated to Lord Shiva.

Shiva (Rudra) to be worshiped with proper Anusandhana...

"Hari Sarvottama - Vaayu Jeevottama"

Sri Rudraanthargatha - Bharatheeramana Mukhya
Praanaanthargatha - Sankarshana roopi Paramaatma (Lord Vishnu)

PradosHa (in brief...)

Pra means conspicuous; prominent; great and

Dosha means night/darkness.

Pradosha means great night.

In general, Pradosha is associated with worship of Lord Shiva.

Pradosha time is very dear Rudra Devaru.

Originated from the concept of Time; Pradosha is a micro constituent of KaAlachakra (TIME) that occurs every day.

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<https://www.bhargavasarma.blogspot.com>

Duration of Six (6) Ghatis ie., 2 hours and 24 minutes after Sunset is called Pradosha Kaala.

The one that occurs on a day when Trayodasi thithi is prevailing during Pradosha kaala is called Maha Pradosha.

If it is associated with Tuesday it is called Bhouma Pradosha.

If it is associated with Monday it is called Soma Pradosha;

if it is associated with Saturday it is called Shani Pradosha;

if it is associated with Sunday it is called Bhanu Pradosha;

Worshiping RUDRA Devarru during Pradosha samaya with proper **anusandhana** - RudraAntargatha-BharatiRamaMukhyaPraAnaAnthargatha-Sankarshana Rupi Paramatma; is highly meritorious to get rid of dosha/defects.

Pooja/Abhisehka/Archana with Pushpa/Bilva should be done to Rudra Devaru along with Saligrama in the evening after Sunset during Pradosha Kaala.

HOLI - THE FESTIVAL OF COLOURS

(HoliKa KaAmadaHana)

Full Moon day during Phalguna masam is celebrated as Holi festival.

It is also reckoned as Manvaadi the day Brahma Saavarni Manvanthara had commenced.

Holi festival is associated with the story of Lord Shiva and Manmatha who is also known as Kamadeva.

In South India it is known as Kama-Dahana literally meaning burning of lust.

We find people lighting a bonfire in commemoration of Manmatha (Kamadeva) the Lord of passion, getting burnt to the furious gaze of Lord Shiva when He was disturbed from His steadfast penance.

When Manmatha's body got burnt into ashes he became body-less without any form and came to be known as Ananga.

Later in the 28th Dwapara Yuga during Sri Krishna-avathara, Manmatha was born as son of Lord Sri Krishna and Rukmini Devi and came to be known as Pradyumna.

As per TattvaVaada/Taratamya, ManMatha (KaAma) son of Lord Lakshmi-Narayana is placed fairly higher in cadre (8th Kakshya) of hierarchy in line with Indra. Incarnations of Manmatha (KaAma) are...

- Sanatkumara (Brahma Maanasa Puthra)
- Sudarshana;
- Skanda (son of Lord Shiva)
- Bharatha (brother of Lord Sri Rama)
- Samba (son of Lord Sri Krishna & Jambavati Devi)
- Pradyumna (son of Lord Sri Krishna & Rukmini Devi)

Holi festival is also associated with the story of Holika (the demoness sister of Hiranyakasipa) who was immune to fire. She placed Prahlada (son of Hiranyakasipa) on her lap and immolated herself.

As fate would have its say, Holika was reduced to ashes and Prahlada remained unscathed by the flames due to his utmost faith and devotion on Lord Vishnu and with the grace of Lord Sri Hari.

Prahlada was an epitome of Bhakti and unconditional faith and surrender to the Supreme God Hari SARvottama in the form of Lord Lakshmi Narasimha.

Thenceforth the day is commemorated as Holi (Holika) festival symbolically burning the rubbish along with chanting of evil expletives representing the destruction of evil in us.

This tradition of lighting a bonfire carries a message to mark the burning of our Arishadvargas (negative passions).

Holi symbolizes the victory of good over the evil.

Basically, a spring festival Holi the festival of colours has socio-cultural and religious significance participated by one and all.

PAYO-VRATHA

(Phalguna Sukla Paadyami to Dwadasi)

When King Bali (Bali Chakravarthi) and his followers invaded Swarga Loka, dethroned Indra and other Demi-Gods and captured all their wealth, Aditi the Divine Mother of Demi-Gods and wife of Sage Kashyapa got highly distressed with the plight of her sons.

Aggrieved with her sons' condition she prayed to her husband Sage Kashyapa to suggest the way to make her sons reoccupy their respective positions in the Heaven.

Moved by the Aditi's request, Sage Kashyapa suggested her to worship Lord Sri ManNarayana by performing an austerity known as PayoVratha and explained its rules and regulations.

According to its principles one has to perform with proper sankalpa this austerity for twelve days, starting from Sukla Paadyami and ending with Dwadasi during Phalugna maasam.

During this period, one should perform Sri Vishnu Aaradhana by worshiping Him daily with shodasa upachaara pooja and feeding poor and Brahmins as much as possible and subsisting only on Milk (Payo).

One is required to perform this austerity with total faith and devotion towards Lord Vishnu, strictly observing celibacy, taking bath thrice a day, sleeping on floor etc.

At the end of the vratha one should perform a homa/yagna, feed Brahmins, and give charity.

Since this Vratha is ought to yield far reaching results and fulfills all desires it is also known as Sarva Yagna.

Aditi then performed Payovratha strictly adhering to its rules resulting in Lord Sri ManNarayana appearing before her and assuring her that her wish would get fulfilled and that He would take birth as her son.

As a result, Lord Vishnu took the incarnation of VaAmana and fulfilled Aditi's desires.

We find reference to Payovratha in Ashtama Skhanda (8th Canto) of SriMad Bhagavatha Purana in the episode of Sri Vaamana Avathara. This austerity was also performed by the parents (poorvaashrama) of Sri Madhvacharya;

Payo-Vratha is performed during Phalguna maAsa.

Hari Sarvottama - Vaaayu Jeevottama

Sri GuruRaajo Vijayate

PUSHKARA – The River based festival

PUSHKARA - What does it indicate?

Pushkara or Pushkar is a Sanskrit word derived from the element of Push (Pushti) meaning nourishment and Kara means one who does it. Pushkara is the energy that nourishes.

With reference to the sacred rivers, Pushkara means the one who energize the rivers and provide spiritual purification.

Pushkara also means Lotus, sanctified water, Swan, Sword, Sky, Lake etc.

In Sri Vishnu Sahasranama Stothram sloka # 5 we find a reference to the word Pushkara where Lord Vishnu is eulogized as...

"Pushkaraakshah" meaning...

the one who has lotus eyes,

the one who provides nourishment to the entire Universe; Lord Vishnu the in-dweller (antaryaami) the greatest nourisher and supporter of the Universe, the one who is PUSHTI the vital force, sustaining power of all beings and the one who is always present in sacred Theerthas as antharyaami.

Pushkar is the name of a famous pilgrim center known as Pushkara Kshethra located in Rajasthan about 17 km from Ajmer city.

It is said and believed that the lake here known as Pushkara Lake was the creation of Lord Brahma on the banks of which He performed penance for several thousands of years. It is one of the very few temples where Lord Brahma is worshiped.

Sri Vaadiraajaru had made a mention about Theertharaaja Pushkara Kshethra in his Theertha Prabhandha (Paschima Prabhandha).

It is one of the eight holy places on earth where Varaha roopi Paramatma Lord Vishnu is present to bless the devotees.

Pushkara is as holy as Kurukshethra, Ganga, Gaya, Prabhasa.

Pushkara also indicates the 12 year time factor in Vedic terms.

Pushkara or Pushkaram is a festival of a particular river celebrated once in twelve years based on the transit of Jupiter (Brihaspathi) in the zodiac.

Pushkara schedule starts with Ganga River when Jupiter enters into Mesha Raasi (Aries) which is the first sign in the zodiac.

Pushkara schedule for a particular river will be for one year, however, the first twelve days known as Aadi Pushkara and the last twelve days known as Anthya Pushkara are held to be highly sacred.

Pushkaram is a very big river-based festival in India participated by lakhs of people and is performed across the path of that particular river.

Since time immemorial Hindus consider rivers as Divine and river worship in the form of Pushkaram is performed to make the mankind realize the significance of water the life sustaining force.

It is our ardent duty to respect and follow the traditions and culture pioneered by our elders with a great foresight and Pushkaram is one such sacred Hindu sampradaya that has descended from Sages which is highly auspicious and meritorious.

PUSHKARA VIDHI

Certain austerities are prescribed to be observed during Pushkara time known as Pushkara Vidhi. Most important are...

- Pushkara Snana;
- Pushkara Vaasa;
- Pushkara Darshana;
- Pushkara Pithru Karma, and
- Pushkara Daana;

PUSHKARA SNAANA

In our Bharateeya Samskruti lot of significance is given for taking bath which is a Nithya karma, that too in a flowing river is considered as paramount. Sacred scripts prescribe exclusive Snana Vidhi.

Taking bath in a sacred river during Parvakaala is still more auspicious/meritorious and during the days of Pushkara the merits are manifold.

It is said that during Pushkara all the Brahmaadi Devathas, Sages and Pithru Devathas will be residing in that Theertha (River) along with Bruhaspathi and Pushkara.

During Pushkara all the Theerthas in the Universe will be entering into that particular river and will be flowing as Antarvahini.

Taking bath in a Pushkara River will help to cleanse the inner selves, wash out the evil tendencies and open up a path for a righteous living. This bath should be taken early in the morning before Sunrise during Brahmi Muhurtham which is highly meritorious time. It is believed that Pushkara Snana also has curative properties from chronic ill health.

After Pushkara Snana one has to pray and give Arghya to

- concerned Pushkara Theertha (River),
- Theertha Raja (Pushkara),
- Brihaspathi,
- Lord Vishnu who is eternally present in all the Theerthas,
- Brahmaadi Devathas,
- Vasishtaadi Sages,
- Gangaadi Rivers and the
- Sun God (Surya Narayana).

PUSHKARA PITHRU KARMA

Pithru Yagna like performing Pithru Shraaddha, Tharpana etc... have been prescribed which are in vogue since time immemorial.

Performing Pithru Karma during Pushkara days also forms part of the Pithru Yagna which is considered as highly sacred and meritorious.

Pithru karma during Pushkara days has to be performed for all the deceased (Sarva Pithru).

It has to be performed on the banks of the sacred Pushkara River like Theertha Sraaddha.

This has to be performed preferably in the form of Anna Sraaddha with Pinda Pradhana and Brahmana Bhojana.

Pushkara sraaddha can be performed on any day during the 12 day period of Pushkaram or on the 9th day or on the Pithru thithi day if it coincides except on the day of Ekaadasi.

It is said and believed that Pithrus (fore-fathers) will descend on Earth during Pushkara days and will reside on the banks of Pushkara River longing for their off-spring to perform Pithru Sraaddha.

Performing Pushkara sraaddha, one will be bestowed with blessings from fore-fathers, peace and prosperity to the family.

It will also work as a remedy for various mundane problems one is facing in life related to marriage, progeny, health, poverty etc.

PUSHKARA DAANA

During Pushkara period Snana, Sraaddha and Dana are considered to be highly meritorious that gives eternal results.

Daana can be given to Brahmanas in the form of Dasa Dana (10 in number) or Shodasa Dana (16 in number) along with Dakshina. Some of the charities prescribed are as follows...

Anna Dana, Suvarna (Gold), Rajatha (Silver), Bhoo-Dana, Rice, Ghrutha (Ghee), Jaggery, Madhu (Honey), Grandha (sacred text), Vasthra, Paada Raksha, Chathra (Umbrella), Hand Stick, Vyajana (Fan), Sayya (Bedding), Phala (Fruits), Ghanta (Bell), Paathra (brass/silver vessel), Aasana (Mat), Nava Dhanya, Ksheera (Milk), Gau-Daana, Saligrama, Pinda Daana, Gopichandana, Yagnopaveetha....

How to reckon PUSHKARA for a particular River?

It has become a tradition since time immemorial to celebrate Pushkara festival of a specified River coinciding with the transit of Jupiter (Bruhaspathi) in a particular house (sign) in the zodiac.

Pushkara schedule starts with Ganga River when Jupiter enters into Mesha Raasi (Aries sign) which is the first sign in the zodiac.

Holy rivers that come under the purview of Pushkara celebrations are...

Ganga, Narmada, Saraswati, Yamuna, Godavari, Krishna, Kaveri, Bheema, Pushkara Vahini, Tunga-Bhadra, Sindhu, Praanahita;

For ready reference, Pushkara schedule is diagrammatically depicted below.

Duration of Pushkara schedule of the specified river will be generally for one-year co-terminating with the transit of Jupiter in a particular zodiac sign. However, the first twelve days

known as Aadi Pushkara and the last twelve days known as Anthya Pushkara are held to be highly sacred and meritorious.

Pranahitha (Praneetha) Pisces (Meena)	Ganga Aries (Mesha)	Narmada Taurus (Vrushabha)	Saraswathi Gemini (Mithuna)
Sindhu (Indus) Aquarius (Kumbha)	Transit of Jupiter (Brihaspathi) in the Zodiac Vs Pushkara of the selected Rivers		Yamuna Cancer (Karkataka)
Thunga - Bhadra Capricorn (Makara)			Godavari Leo (Simha)
Pushkara- Vaahini Sagittarius (Dhanus)	Bheema Scorpio (Vrischika)	Kaveri Libra (Thula)	Krishna Virgo (Kanya)

KUMBHA MELA

(Significance of KUMBHA in the concept of KumbHamela)

What does the term 'Kumbha' signifies?

Literally Kumbha means water pot; it signifies a container and water in the pot. In a religious parlance Kumbha is compared with Kalasha which is nothing but a Pot (Ghata) containing water with other ingredients.

Kalasha (Kumbha) is considered as highly auspicious and sacred symbol in Hindu religion. A Kalasha can generally be one of the following viz. earthen, copper, brass, silver, gold depending on one's capacity and occasion.

Kumbha is also an astrological sign Aquarius (Kumbha Raasi) 11th house in the natural zodiac whose Lord is Saturn.

Traditionally we come across Kalasha being used in all the Hindu religious rituals viz.

Nithya Karma;

Deva Kaarya (Daily Pooja, Homa, Vratha etc.);

Subha Kaarya (Marriage, Gruha Pravesha etc.);

Pithru Kaarya...

Apart from the above we also come across Kalasha being used on special occasions like while welcoming a distinguished personality (Poorna-Kumbha);

In temple rituals we come across a ceremony called Kumbhabhishekam where, top of the temple tower (sikhara) denoted as Kumbha is given a ceremonial sacred bath with holy waters at the time of consecration and also at periodical intervals.

Kalasha sloka that we usually come across indicates the significance and symbolism of Kalasha.

Kalashasya mukhe Vishnu: kanTe rudrassamaasrita:

Muule tatra sthitho brahma madhye matrugana: smruta:

kukshou thu saagara:sarve sapthadveepa vasundhara

Rigvedo atha yajurveda: saama vedo atharvavana:

angaischa sahita ssarve kalashaambu samaasrita:

कलशस्य मुखे विष्णु, कण्ठे रुद्र समाश्रितः ।
मूले तत्र स्थितो ब्राह्मो मध्ये मातृगणास्मृतः ॥
कुक्षौ तु सागरास्सर्वे सप्त द्विपा वसुन्धरा ।
ऋग्वेदोऽपि यजुर्वेदः सामवेदो ह्यथर्वणः ॥
अङ्गैश्चसहिता सर्वे कलशाम्बुसमाश्रिताः ।

Meaning...

Lord Vishnu resides in the mouth of the Kalasha,
Rudra in the neck; at the bottom Brahma resides;
in the middle are the divine mothers;
in the stomach exist all seas and seven islands of this earth;
Rig, Yajur, Saama and Atharavana Vedaas with all Vedaangaas
are also present in the water.

In a supreme sense, Kumbha signifies cosmic womb that of
Lord Vishnu who is Hiranyagarbhah and which is source of
origin of the universe from where creation took place.

Universe the womb of Lord Vishnu being in the form of golden
(cosmic) egg, He is referred to as Hiranyagarbhah (SVSNS
sloka # 44) which is the one from which creation took place
and the one where all the souls rest when the world is deluged.

aRcIṣMānArcitaH kumbHo... (Vishnu Sahasranama Stotram -
Sloka # 68)

Who is ArchishMaan? Who is ArchHitaH?

ARCHISH...

Archi means a ray of light, a celestial splendour, a shining
glory, the Light that lights millions of other lights; the divine
LIGHT for the Universe;

Who else other than the Supreme God Vishnu who is the SUN/LIGHT that illumines the Sun, Moon, Stars and all other entities that glow.

He is PRABHA/PRABHASA - PRABHAVISHNU - ARCHISHMAAN;

ARCHITAH

the one who is worshipped, worshippable, to be worshiped;
Who else? Lord Vishnu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord VISHNU is worshipped (ARCHITAH) by one and all in the Universe including BrahMaadi Devatas at all times.

priINayaaAmo vaAsudevaM
devataAmaNDalAkhaNDamaNDanaM

Sri Madhvacharya in his famous DwaAdasa Stothra (8th canto) eulogizes the Supreme God and recommend to Propitiate Lord Vaasudeva who is the most precious jewel (SarvaDevasikhaAmanih) in the august gathering of Gods headed by Lord Brahma.

KuMbha is one of the several thousand names of Lord Vishnu the reference to which we comes-across in Sri Vishnu Sahasranama Stothram (sloka # 68) where He is eulogized as KUMBHAH;

He is the one who contains in Himself everything in the universe as water in a pot. Water is another form of Lord Vishnu (NaAraAyana) whose abode is water, the one who moves (floats) in the infinite water and is also the water itself. He is omnipotent, omnipresent and omniscient.

aRcHishMaAnarcHitaH kuMbHo....

Therefore, concept of Kumbha-Mela is verily the worship of Lord Vishnu the Cosmic Womb (JgadYoni) and paying our obeisance to the primordial supreme God SriManNaaraayana who is present in all the Rivers and Theerthas as Antharyaami
"namaH kamalanAbhAya namaste jalasHAyine"

Theertha is one of the attributes of Lord Vishnu who is **Theerthakarah** (Sri Vishnu Sahasranama Stothram sloka # 74); He is **SarvaTheerthaAtmaka**; Lord Vishnu is ever pure, auspicious and the one who sanctifies the Theerthas with His eternal presence; He is the energy; Pushkara the one who nourishes/gives pushti to the Theerthas;

Theerthas are an integral part of our civilization and culture that has grown and spread along the banks of these Theertha Kshethras. They have also played a significant role in the religious, philosophical/spiritual heritage of our country.

Important days during MaagHa/Kumbha Mela....

- Makara Sankramana;
- Shat-Thila Ekaadasi;
- Pushya Bahula Amaavaasya;
- Vasantha Panchami;
- Ratha Sapthami;
- Bheeshmaashtami;
- Maagha Pournami – Maha MaAghi;
- Kumbha Sankramana;
- Maha ShivaRathri;
- MaAgha Bahula AmaAvaAsya;

Holy Sangam is the site for Annual Maagh Mela; Ardh Kumbha Mela; Kumbha Mela.

Magha Mela is held every year between mid-January and mid-February starting from Makara Sankramana and ending with Maha Shivaratri;

Kumbha Mela is held in general, once every three years, moving in rotation among four riverside sites in India viz. Prayaga, Haridwar, Ujjain, and Nasik.

Kumbha Mela will be held at Allahabad when Jupiter is in Aries or Taurus and Sun and Moon are in Capricorn during the Hindu month of Magha (January-February).

Kumbha Mela at Haridwar will be held when Jupiter is in Aquarius and Sun is in Aries during the Hindu month of Chaitra (March-April).

Kumbha Mela at Ujjain will be held when Jupiter is in Leo and Sun is in Aries, during the Hindu month of Vaisakha (April-May).

Kumbha Mela at Nasik will be held when Sun and Jupiter are in Leo during the Hindu month of Bhadrabada (August-September).

Maha Kumbh Mela attracts huge gatherings of pilgrims and others from all over the world. Allahabad is world famous for Maha Kumbh Mela held once in 12 years. It is said that, more than 30 million people take part in the mammoth religious carnival which is supposed to be the largest gatherings of people on the earth.

Ocean of humanity (men; women; sadhus; saints) from all walks of life irrespective of caste; creed; region; participate in this Hindu religious and spiritual fair (Kumbha Mela) in millions of numbers.

UDUPI PARYaAYA

Literally Paryaaya means turn; rotation; alternative; succession etc...

In the context of famous Udupi Sri Krishna temple; Paryaaya, one of the three biggest temple events (other two being Sri Krishna Janmaashtami and Sri Madhva Navami) has acquired lot of religious and spiritual significance especially in Madhva fraternity.

Sri Madhvacharya, founder of Dvaita/Tattvavaada philosophy was instrumental in establishing the temple of Lord Sri Krishna at Udupi and installation of Sri Bala Krishna vigraha that was worshiped during Dwapara Yuga by Rukmini Devi the prime consort of Lord Sri Krishna.

Procuring the Vighraha was a miracle and forethought of Sri Madhvacharya, third in the lineage of Hanuma-Bheema-Madhva.

Sri Madhvacharya not only installed the Vighraha but also appointed eight of his prime disciples to take forward his legacies and to have continuity to the worship of Lord Sri Krishna by rotation.

They were...

- Sri Hrishikesha Theertharu;
- Sri Narasimha Theertharu;
- Sri Janardhana Theertharu;
- Sri Upendra Theertharu;
- Sri Vamana Theertharu;
- Sri Vishnu Theertharu;
- Sri Rama Theertharu and
- Sri Adhokshaja Theertharu.

These eight Pontiffs later established their own mutts called Ashta Mathas which are named after the surrounding villages where they originally resided/hailed from.

These Mutts are...

- Palimar Mutt;
- Adamaru Mutt;
- Krishnapura Mutt;
- Puttige Mutt;
- Shirur Mutt;
- Sode Mutt;
- Kaniyoor Mutt; and
- Pejavara Mutt;

Even today this practice of rotation of worshiping and administering Sri Krishna temple at Udupi is in vogue that takes place once in two years through a ritual known as Paryaaya.

Ritual of Paryaya involve...

- Amantrana
- Bhavya Shobhayatre
- Allakiyalli Mathadhisaru
- Kanakana Kindiyalli Sri Krishnana Darshana
- Akshya Patre Hastantara
- Sarvajna Shimhasanarohana
- Aaryaya DArbar

Initially Paryaaya was held once in two months; subsequently changed to once in two years during the period of Sri Vadiraja Theertharu.

Traditionally as a token of handing over charge, the outgoing Pontiff will hand over the keys of Lord Sri Krishna temple along with a vessel called Akshaya paathra to the incoming Pontiff.

In the temple town of Udupi the seat of Sri Madhvacharya, Paryaya festival is held around Makara Sankranthi time the sacred day Sri Madhvacharya installed the Vighraha of Lord Sri Krishna (Bala Krishna) at Udupi Kshethra. It is popularly believed that Sri Madhvacharyaru had composed Dwadasa Stotra while installing the Vighraha of Bala Krishna at Udupi; Lots of people from across the country gather on this occasion to witness the unique rituals.

Paryaya indicates the change of guard at Udupi Sri Krishna temple.

Sri Visvesha Theertharu senior Pontiff of Pejavara Matha was the only person after Saint Sri Vaadirajaru who held Paryaya for five times;

Udupi Paryaya (worshiping Lord Sri Krishna at Udupi temple) is one of the best traditions being followed that we have come across in Indian religious history uninterrupted for centuries.

Samarpana...

Sri RaaghavendraTheertha Guruvanthargatha
srI bhAratIramana mukhyapraNAntargata
Panchaniyaamaka Sri Aniruddha Pradyumna
Sankarshana Vasudeva LakshmiNarayana
Priyathaam Preetho Varado Bhavathu
Sri KrishnaArpanamasthu
'nAham kartA hariH kartA'



Ps- Pictures-Sloka/Mantras-courtesy (sangraha) from Antarjala

➤ **Other Publications by the author...**

- 1. Sri Raghavendra Mangalashtakam** (Commentary)
- 2. Sri Padmavathi Srinivasa Kalyana** (Commentary)
- 3. Tirumala SriVaari Brahmotsavam** (Commentary)
- 4. CHATURVIMSHATI VYUUHA ROOPA CHINTANA**
(Significance of Kesavaadi Naamaas')
- 5. Aachaara Vichaara – 1** [covering topics Aachaamana Vidhi, Sankalpa Vidhi, Glory of Yagnopaveetham, Upakarma, Yagnopaveetha Dhaarana Vidhi...]
- 6. cHaAturmaAsyA vrAtHa** [All you wanted to know about the concept-glory-significance-merits-austerities of sacred Chaturmaasya Vrata]
- 7. Sraddaaya Charitam Sraaddha** [All you wanted to know about Pithru Yagana – Mahalaya Pithru Paksha, Shannavathi etc...]
- 8. ADHIKA MAASA VIDHI** [Technicalities-Glory-Significance-Merits-Austerities...]
- 9. ANTHARYAAMI (Bhagawadrupa) CHINTANA** [Adhika Maasa Prayukta]
- 10. Niceties of Sanathana Maasa Dharma - Aachaara Vichaara - 2** [covering topics on all the 12 Lunars Months (Chaithra-Phalguna) - Dhanurmaasam - Uttarayana - Dakshinaayana etc...]

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